

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Fifty-three

(from the transcripts of class lectures by Ann Davies)

Saturn, the symbol of stability and solidity, is exalted in Libra, the sign of balance and poise. Saturn is Shabbathai, שַׁבְּתַי, from which comes Sabbath, the day of rest. The pans of a scale — which can represent any pair of opposites — are at rest when brought into perfect balance.

Sublimation results from such a balancing. By focusing attention on an activity that is opposite to the one you want to eliminate, neutrality is achieved. In the example given earlier you focused attention on a physical activity to neutralize the pent-up energy resulting from a forced inactivity. By neutralizing on that level you were able to direct the energy into a new and higher response.

That new response must be given stability and form. Saturn's exaltation in Libra suggests that to do this, to give stability to sublimated responses is the highest usage to which the Saturnine principle can be directed. Once the new higher reaction becomes habitual there is a kind of rest. After the effort of active work you experience the ease of automatically reacting in the new way. Most important of all, your conscious attention is freed to use the new response form in various and enhanced ways.

It is similar to the advantages of any automatically established skill. For example, once the mechanics of typing have become habitual your conscious attention is free to use the form in various types of creative work. Similarly, once a constructive habit — like a joyful feeling automatically arising whenever you wait — is established, your attention is free to go on from there. During such moments it is easier for you to contact and assimilate extra spiritual energies.

The formation of desirable habits is one meaning of the exalted Saturn, but there is something further indicated by this Zodiacal assignment. Here we find Saturn, the concretizing force exalted in an air sign! By itself air brings forth thoughts of evanescence, flexibility, mutability — even instability. The seeming paradox points to an important principle. In the building of constructive forms, such as those we have been discussing, there is a need to avoid excessive fixation, as the Alchemists would put it. Stability at its highest should be like the delicate poise of perfectly balanced scales — a resting point, an interlude of peace — but ready to move on when the impetus of a new cycle energy upsets the established equilibrium.

The idea presented is that even constructive responses should not be considered as final perfections. No matter how right a form of behavior or response may seem to be at present, there will come a time when it will no longer be so for you. As an aspirant to Initiation all your achievements should be thought of in this way; harmonious reconciliations — resting places — from which you will eventually enter into another cycle of active weighing and measuring in order to achieve another balance on a higher turn of the arc.

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A good example of how all constructive attributes should be viewed is exemplified by those associated with Libra. We find such things as good manners; refined taste; appreciation of the higher forms of art and beauty; love of peace; attractiveness. All will agree that these are positive and constructive qualities, but only up to a certain point. Carried too far, held too long — they become actual errors or even evils.

When such attributes are exaggerated in importance and restricted by stereotyped ideas of what constitutes them, these basically desirable qualities become actual hindrances. You have seen the selfish and self-satisfied representatives of overconcern for the social graces and amenities. By giving too much attention to the forms of so-called gracious living, all the warmth and caring for others that should be the underlying motivation is lost sight of, leaving nothing but a hardened and empty shell.

Since building forms of constructive response is necessary to our spiritual unfoldment, we want to avoid such errors. All our formulations should be considered as temporary equalizations that must eventually be upset. The form of stability that we strive for is thus symbolized by the perfectly balanced scales of Justice. We bring energies into equality from a previous painful imbalance; but we remember not to overfixate, so that we keep ourselves open to receive new impulses and work toward new perfections.

Another symbol for the same thing is the woman in Key 21. She is dancing on air! A dance has a definite form made up of rhythmic interactions between movements. As a symbol for Saturn, planet of earth and solidity, the dancing figure points to the truth that such orderly movement is the real nature of every seemingly solid form.

Another aspect of the work to be accomplished in this Path is indicated by the Venus rulership. Venus is a symbol of attraction, of the qualities that bring things together — the beautiful feelings and appearances, thoughts and ideas that draw others to us and us to others. In Key 11 there is a lot of the color red, opposite and complement of the green of Libra-Venus. Any pole of a pair of opposites always includes the other. In all attraction there is something of repulsion. To repel in physics is to drive apart or tend to do so. It is this quality in bodies or forces that keeps them in specific relationship one to the other. There is in the pair of opposites attraction and repulsion, a correlation with the Saturnine basis of form.

We tend to associate repulsion with hate and other negative ideas, but as Aspirants you need to appreciate repulsion. Rightly understood as one pole of a pair of opposite-complements it can be deliberately utilized to neutralize an unwanted attraction so it can then be sublimated to express on a higher plane. Thus 'hate' itself can be constructive when it is used consciously and deliberately to counteract an unwanted 'love'. This is especially true in relation to physical sense attractions that have become exaggerated and distorted.

A common example is an inordinate love of sweets. For most of those who suffer from such a love it is certainly unwanted since it brings health and appearance problems. Let's use this as an example and say that you have this problem and have not been able to keep it controlled by the usual methods.

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You already know that strong oaths of resistance only make the matter worse. As an Aspirant you should realize that unwanted attractions, such as this, are attractive and desirable only on one level. To the level of you that is influenced by the Higher Self it is definitely undesirable and unwanted! Otherwise you would not be trying to get rid of it.

The first point to realize is that so far as the higher, truer Self of you is concerned, the eating of sweets is repulsive. If then we use the device of denying that we like sweets, we are not lying or trying to 'kid' ourselves. The denial is a higher truth because it originates at a higher level of you than that which finds sweets attractive and desirable.

It is the Yesod level of you that is attracted to sweets. Furthermore, the attraction is a distortion of the sense of taste, since it needs concentrated, artificially formulated foods to satisfy it. Concentrated sweets are a questionable artistic achievement of the ingenuity of man and certainly one of the less helpful and constructive ones.

Attraction to them is a distorted pleasure usually bound up with a need for release from tensions of various kinds. The associations in subconsciousness, however, need not be exposed to get rid of the compulsion. It serves no useful purpose and is more likely to be inaccurate than not.

The point is that you have a habit pattern that needs eliminating, since it is harmful to your health and appearance. Furthermore, the level of you that is more directly influenced by the Higher Self is repulsed and pained by this compulsion. So, once again remember that higher levels of consciousness always have dominion over lower ones and that the dominion is brought into effect through the power of suggestion.

In this case the suggestion is given by associating repellent feelings, images and ideas with the actual eating of the sweets. You make no heroic efforts to restrain the impulse when it comes. You go ahead and eat the sweets, but with every single bite you tell yourself how revolting the taste is and how much you dislike it! Actually make sounds of disgust! Think of the worst tasting medicine you were ever forced to take! Remember the feeling of nausea and try to develop it as you take another bite.

It is important to exaggerate your dislike in this manner because you are working to neutralize an equally exaggerated 'like'. On that level the repulsion has to equalize it. As you put on a good act remember it is truth on a higher level than the compulsion. You are working to bring an unbalanced taste back into balance and the use of an extreme is necessary to give weight to the other side. It is best not to force the craving just so you can work on it. Wait until it rises up from subconsciousness in the usual way and then put all the intensity of imagery and feeling you can into the counteractivity.

This, however, is only the neutralizing aspect of the process of Sublimation. At other times when you are not feeling the craving for concentrated sweets you train yourself to enjoy the healthful sweets of nature. For this you use any fresh fruit. With careful attention to the sense of taste you can cultivate an awareness of subtle and delicate variations of

flavor that you have missed before. Through keen attentiveness to slight differences in color, odor and shape you can further enhance this new experience. Then you should think about the vital livingness inherent in these foods; the life that is serving you so you can more fully serve life.

In this way the eating becomes a ritual of gratitude and dedication! If you will recall some earlier teachings, there is a direct relationship between bodily nourishment and the performance of the Great Work. Eating becomes a means for accelerated unfoldment when it is approached in this way. By developing a real appreciation and understanding of the seemingly mundane act of eating you are making of it an offering to the service of Spirit. Even if you do not have a compulsion to overcome you should see the value in this type of imagery.

With such thoughts and feelings you are creating a higher form to take up the energy of a lower one. You are transforming a perverted, harmful compulsion into a ritual of gratitude and dedication to Spirit.

The methods outlined in this and the last lesson should give you principles that can be applied in many instances to help yourself and others. However, there are some seeming exceptions that should be noted so as to avoid confusion. Although the principle is really the same, there are instances where the application must be different. Addictions, such as to drugs or alcohol, first of all require medical help to eliminate the physical addiction. In these cases no amount of the addictive agent can be permitted. So in order to neutralize emotional addiction, the method must be different. Anyone who has a serious drug or alcohol problem and has come to where he sincerely and of his own volition wants to be free of it will have experienced enough actual horrors and humiliations so that just remembering them will serve as the repellent stage. Then after using such remembering as a neutralizing agent the attention should be quickly directed to constructive activities that are quite absorbing. In such cases a more active sublimation is usually in order. Creative hobbies in many fields have been found to be quite effective.

As you continue your ascent through the Path of Lamed the responses in yourself that need altering or eliminating seem to increase instead of decrease. This is because you are becoming more aware of what is necessary for unfoldment and consequently more exacting with the performance of your own personality.

Personal responses, reactions and lines of thought that seemed quite acceptable up to now do not seem that way to you any longer. As you prepare to receive the intensified forces from Geburah you realize that all the activities of your mind, emotions and physical body must be even more disciplined and dedicated than you have thus far achieved.

These alterations in your point of view and in your dedicated effort bring the personal vehicles into balanced alignment. Will-ideas from the plane of the Higher Mind are able to impress you because you are more 'in tune' with them. As these higher impressions are received by you with more and more distinctness you will be able to translate them into thought images and positive feelings that help bring the race consciousness into balance on a higher turn of the arc.

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TECHNIQUE

Prepare yourself for ascent through the Path of Lamed by performing the visualization that makes you one with the Tree. It should be easier by now and clearer to your inner gaze. You should feel subtle energies flowing through you as you 'place' each Sephiroth in its appropriate position in relation to your body.

Now put your attention on Kether, the luminous Crown of white light! That Crown is Thy Eternal Self! Intone Its Holy Name! (Eheyeh) And give this meditation:

"Oh Thou, Eternal, Indivisible, Ineffable Being! Thy Will whirls forth the movement from which everything proceeds."

Next give your attention to the pearly grey Chokmah. It is the sphere of the heavens, the stars above! It is thy Divine Father! Intone His Holy Name! (Yod Heh Vav Heh) And give this meditation:

"Oh Thou, Divine Giver of Life! All that lives abides in Thee and in the perfection of Thy Wisdom and Thy Love."

Give your attention next to Binah. It is the sphere of Saturn, of intelligence, of the limitation that is love! It is thy Divine Mother! Intone Her Holy Name! (Elohim) And give this meditation:

"Thou art the Sanctifying One. From Thy boundless love come the boundaries that teach! Thus dost Thou prepare Thy beloveds to return with Understanding to Thee."

Next give your attention to Malkuth at your feet. It is the sphere of the Kingdom, the eternal result. It is the mystery of Earth! Intone Its Holy Name! (Adonai) And give this meditation:

"Thou, Oh Lord of Earth art also the Bride Who 'sitteth on the throne of Binah'! So, Thou art really the Divine Mother. Holy, Holy be Thy name."

Put your attention on the violet Yesod. It is the sphere of purity that reflects the stars above! It is thy sure Foundation! Intone Its Holy Name! (Shaddai El Chai) And give this meditation:

"Oh Thou, Mighty One of God! Thy livingness forms the foundation of remembrance that reflects the Eternal to me."

Merge your attention into the yellow of Tiphareth. It is the sphere of Beauty, of the Ego that is One! It is the Son, it is thy Self! Intone Thy Holy Name! (Yeheshuah) And give this meditation:

"Oh Thou, Dweller within my heart! I adore Thee, I cherish Thee, I yearn for Thee! Let Thy Light shine through me and prepare me to serve Thee more fully. Let me be Thy vessel and help extend Thy Light till every human countenance reflects the Beauty of Thy all-embracing Love."

Visualize the yellow sphere expanding outward until you are centered within it. Above you and to the right is the green Path of Lamed. Visualize yourself ascending into that Path until you are centered in an aura of its vibrating green light. Intone Lamed on the note F# and give this meditation:

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"In the Path of Action I learn to reconcile differences and bring all things to rest. Then, refreshed and revitalized I work again, serve again until the Perfect Day."

Visualize yourself ascending into the red sphere of Geburah; intone the Divine Name Elohim Gebur and give this meditation:

"Oh Thou, Strength of Eternal Law! In Thy guise as the Destroyer I see nought but Binah's love! Thou Dissolvest that which has been so that which shall be can unfold."

Revisualize yourself as one with the entire Tree; intone Yeheshuah and then Amen and finish with the usual exercises. ##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Fifty-four

(from the transcripts of class lectures by Ann Davies)

Justice is the Tarot name for the 22nd Path of Lamed; and Deen, י'ד, Justice, is the highest name for the 5th Sephirah to which this Path ascends. Full entrance into the Grade of Greater Adept requires that you understand justice more fully and practice it with more skill. Since the highest name for the 5th Sephirah is also Justice, what you initiate in this Path you will continue to unfold as an Adeptus Major.

In her combined attributions the central figure in Key 11 reveals the essentials of right judgment and the way to best unfold it. The scales and the sword identify her with the Roman Goddess, Justitia, but she is also Venus, ruler of Libra and symbol of love. The sword represents the careful discerning quality that is so much a part of justice, while the scales emphasize ideas of fairness, impartiality and a veneration for truth. By itself, an impartial judgment suggests a decision that is unmoved by personal preferences or feelings. Yet Venus, above all, stands for the capacity to feel with and to care.

This seeming contradiction is really the first key to understanding true justice. In its highest sense an impartial judgment should be thought of as the ability to 'know what is the greatest good' in any given situation and to act upon it without any hint of blame or condemnation. Such knowing, however, requires that you have something more than all the outer facts. It requires that you be able to identify with the situation to a certain extent and experience a measure of its inner Reality. There must be a perceptiveness and cognition of the persons, phenomena or events involved that partakes of Truth from the plane of the Higher Mind.

Now recall that Key 11 is associated with elimination and Sublimation. Before anyone can participate consciously in the level of truth and perceptiveness that 'knows what is the greatest good', he must first eliminate from his personality the tendency we all have to judge hastily and evaluate everything without much real thought. Our Western Civilization has emphasized the value of the critic to such an extent that everyone gives his opinion — continuously and mostly derogatorily — about life and the world . . . human nature and its ills in general, other people and their shortcomings in particular.

Yet we know that criticism is a form of discernment and not an evil in itself. The ability to distinguish between the relative merits of things and then choose the best is the basis of all intellectual unfoldment and of our present civilization. But the scales are out of balance now. We need to remedy an extreme by emphasizing opposite qualities that will help bring advanced intelligent humanity back into a better balance.

To do this we must give our attention to feelings of praise, esteem, respect for and devotion to others and to ideals. Furthermore we must recognize the importance of such feelings in spiritual unfoldment. Before you can participate in the perceptiveness and quality of cognition that originates on the Higher Mental Plane you must totally eliminate ordinary criticism

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from your daily activities. It is like a heavy weight that keeps you from lifting your consciousness up to the plane where all minds are One. When you are receptive to that level, Justice is realized as being eternally perfect because it is the expression of immutable Cosmic Law.

In this endeavor control of words and deeds is not enough. By now you have some knowledge of the real potency of thoughts and feelings. The elimination of criticism must include what you allow yourself to think and feel. Derogatory thoughts and belittling evaluations of all kinds must be recognized and purged from your habitual expression.

Admittedly this is not easy in our day and age. To malign others and comment extensively on the sad condition of the world and the inept way it is being run is considered sophisticated and intellectual. In fact, intellectualism and dissent are almost synonymous, but intellectualism will never admit you to the Higher Worlds!

The Path of Lamed ascends from Tiphareth, sphere of the Sun and symbol of Rebirth! Key 19 depicts the reborn human consciousness as two children looking up with adoration and trust to that which is above them. Recall in earlier lessons on Key 19 how the importance of returning to the trust and wonder and devotion of a little child was stressed. You need to re-experience that feeling and direct it with sincerity toward that which is higher than you.

If you lack the humility to recognize that there are conscious beings ahead of you, then you will also lack the strength to lift yourself to the plane of thought that partakes of Higher Mind. If you are able to feel esteem and respect for qualities in other human beings that deserve it, you will be nourishing those qualities and helping them to flourish for all humanity.

By cultivating a feeling in yourself that is full of praise for others you help awaken them to their inner Divinity. Esteem and encouragement nourish the Higher Self responses — those subtle yearnings almost everyone feels at times, to be more unselfish, more loving, more trusting and noble than they seem to themselves to be.

With persistent practice the withholding of adverse criticism can become just as habitual as giving it used to be. Eventually you will find yourself silently listening at times when you used to be busy judging, analyzing and deciding about the merits and demerits of another human being. You simply stand before another with a silent respect, withholding all thoughts and feelings that separate and deride. You let the Divinity in another speak to the Divinity in you, and as you do — a new world of knowing and reality will open before your eyes.

One thing to realize as we learn to withhold criticism is that we are not really qualified to comment on other people's personalities in the way we usually do. Even in ordinary law the capacity to judge with fairness and impartiality is considered quite a hard-earned skill. A judge must have unusual mental qualifications so that he is able to weigh and measure a great amount of information from every side of a situation and arrive at some over-all conclusion about it. This requires that he have considerable

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knowledge from prior education and study so that he is able to correlate all that information with the basic laws and principles that he must decide are applicable to it.

Wisdom is aligned with justice in this usage since real judicial acumen, as just described, would require no small measure of it. This is indicated in Tarot also. Key 3, Venus, ruler of Libra, is Qabalistically assigned to the pair of opposites, wisdom and folly. This in turn associates both wisdom and justice with creative imagination. If you would understand why another acts as he does you must be able to imagine how he feels; you must be able to put yourself in his place. It is really the same as our practice of silent listening to another so that his inner nature is given an opportunity to 'speak'.

As its title indicates, faith is necessary to complete the work of this Path. It is faith in the essential divinity of humanity that is needed, together with the courage to remember it and consider it even when appearances seem to be saying the opposite. By remembering it in your daily encounters with other people you will begin experiencing something from them that was not apparent before. You will be encouraging the inner, truer side of their nature to express itself. Until the inner nature is given an opportunity to 'speak', there can be no just and fair evaluation of any individual, situation or state of affairs.

Now there are innumerable degrees in all spiritual perception, as you well know. Only one who has actually become a Greater Adept in the full sense of the title is able to perceive the eternal soul as a full resume of all past life experiences. What is revealed to you through this practice is a lesser but paralleling realization that gives you a 'view' from the inner side.

Without this balanced perception all attempts at evaluation cannot help being prejudiced and unfair. For example, one individual may act irrationally and seem to have little control of himself in several areas. Another person may appear calm, self-assured and very much in control of his emotions. On the surface the second would be considered more highly evolved. But, unless you were able to perceive inwardly, you could not really know. The erratic and seemingly unstable one might be in the very early stages of an arc of unfoldment that is higher than the more controlled individual who is in the finishing stages of a lower level of unfoldment. Thus the practice of withholding criticism is essential if you are devoted to truth. We block our own development by presuming too much. We help it by making a habit of giving praise and encouragement to every little expression from anyone and everyone that reveals even the slightest influence from the Higher Nobler Self.

Another requirement along this same line is the need to broaden our ideas of the spiritually developed. Many aspirants err in considering only those who are actively engaged in esoteric work to be highly evolved. This is another erroneous judgment based on insufficient data. Any human being who is dedicated to truth and justice and shows compassionate concern for his fellow man is, in some measure, receptive to the plane of the Higher Mind. That plane is not exclusively reserved for those who can give it a name! It is open to anyone to the degree that he has developed the meditative

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state and is devoted to something that has more than personal significance. He may be taking a path in this life different from yours but equally important to the Great Work. Remember the words of the Fama Fraternitatis quoted in an earlier lesson: "Truly to whom it is permitted to behold, read and thenceforward teach himself those great characters which the Lord God hath inscribed upon the world's mechanism and which he repeats through the mutations of Empires, such an one is already ours though as yet unknown to himself." All who contribute to the betterment of the world and the unfoldment of human consciousness receive from the Higher Mental Plane even though they may not be aware of it.

As you work to perfect yourself in the practice of non-criticism, remember that extremes are never the way. There should be no thought of a blind determination to see 'only the good'. This has little value and exposes you to exploitation by the immature personalities of the world. The point of our practice is that even while the outer imperfections and defects may be very painfully apparent, they are not what you are seeking since you already know about them. What you want is an experience of the inner side; a 'voice' from within. You help others most effectively when you act as an emissary for the Ego in every human heart. If you 'listen' to the Spirit speaking through another to you, you will know the right word to help him begin to listen too.

Another caution is appropriate here. Even though you are learning to be more careful before making decisions, this should not stop you from doing the best you can when it is required. Incorrect decisions are better than none at all, in many areas. We all go through a period when higher guidance is not very clearly defined and we are not yet able to experience the inner nature of things to where we are sure of it. Lamed is the ox-goad, the teacher. Incorrect decisions educate us toward making better ones. Remember the significance of Saturn exalted in Libra. You make a decision that is as equitable as you are at present capable of making, but you leave yourself open to adjust and alter that decision when further developments and perceptions show it to be advisable. Put another way, you keep your consciousness poised and ready to let go of a lesser truth when a greater one begins to appear on the horizon of your consciousness.

The practice we have been discussing is designed to bring needed emphasis to the side of praise, esteem and respect and to help lessen the popular penchant for incessant adverse criticism. Yet for you as an initiate this same practice can be extended and have yet more far-reaching results. With the idea firmly established that no one is qualified to judge others the way they do, you refrain from criticizing, but you listen in a special way when others criticize you.

Since they are judging from insufficient evidence you should not allow yourself to be wounded or offended. Yet if you are truly perceptive and keep yourself from throwing up a protective wall of self-justification and rationalization, what others say about you can help you uncover subtle hindrances. Especially beneficial are ideas given to you by those you know love you. They may not be altogether correct, but usually they are sincere in trying to help you. Even if they are angry there can be a partial truth in what they say.

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The way you can gain enlightenment is to listen as objectively as possible; listen to their evaluation of you as you would listen if they were speaking of a stranger. You will become aware of impressions you are making that are not exactly as you imagined them to be. For example, you might find that the beneficent and wise image you have of yourself is marred, so far as others are concerned, by egotism and pride. Your desire to give of your wisdom might be considered by others as meddlesome and presumptuous. There is something for you if you remember that the Higher Self can speak through any lips. Another human being can reflect back to you what the Higher Self within your heart wants you to know.

Thus as you complete your ascent through the Path of Lamed you should have a more comprehensive idea of justice and right judgment. Furthermore, you should be eager to realize and then eliminate any personality hindrances that are keeping you closed off from the Higher Mental Plane and from more conscious communion with those Inner School Adepts, Who are continuously broadcasting Their Wisdom for all who prepare themselves to hear.

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With this Technique we complete our ascent through the Path of Lamed and prepare to enter fully into the Grade of Greater Adept.

Visualize yourself as one with the entire Tree. Feel the subtle differences of quality, of color, of tone each Sephirah gives you as you carefully visualize it in proper position on your body. Before continuing, visualize a vibrating line of Green ascending from the yellow of Tiphareth at your heart up to the red sphere of Geburah at your right shoulder.

Now put your attention on the Scintillating Kether — a glowing white crown upon your head. Intone Eheveh and give this meditation:

"Oh Thou, Divine and Eternal Self! In Thy Beingness do I dwell, overshadowed by Thy Presence, centered equally in every atom of space."

To the left is the Illuminating Chokmah. Intone Yod Heh Vav Heh and give this meditation:

"Thou, Oh Divine Father, dost give freely of Thy treasures to all who revere Thy Name."

To the right is the Sanctifying Binah — dark and yet shining like the sea at midnight. Intone Elohim and give this meditation:

"Thou, Oh Divine Mother, dost fashion the ever-changing vestures that first conceal and then reveal the inner formless Light."

At your feet is the Resplendent Malkuth, a mixture and completion of all the spheres above. Intone Adonai and give this meditation:

"Thou, Oh Divinity of Earth, dost provide the place of testing that prepares us for Thy Goal."

Next, attempt to feel the color violet as you center your attention on the purity of Yesod encircling the area of the genitals. Intone Shaddai El Chai and give this meditation:

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"Thou, Oh Mighty One of God, dost provide me with the strength that keeps me reaching for the Sun."

Attend now to the Mediating Tiphareth, the golden yellow sphere surrounding your heart. Now image it as expanding. . . expanding in all directions until you are centered within it. Intone Yeheshuah and give this meditation:

"Oh Thou, Divine and perfect Self! Thy Beauty shines out from every eye when I learn to really look."

Still centered in Tiphareth visualize the Path of Lamed extending from the right. Ascend upward into it until you are centered in an aura of vibrating green. Pause to visualize yourself as the central figure in Justice, holding the sword in one hand and the scales in the other — clothed in a green cape for Venus with the cross of Tav upon your breast. Now intone Lamed on the note F# and give this meditation:

"Thou art the Great Adjuster — ever restoring balance through actions that instruct; ever preparing Thy loved ones to enter the Temple of Insupportable Light."

Visualize yourself entering into a sphere of vibrating red for Geburah. Partake of the strength to act that is there for you. Intone Elohim Gebur on the note C and give this meditation:

"Oh Thou, Strength of Higher Will! It is Thee I adore and revere as I revere Thy reflections on earth."

Return to the visualization of yourself as the whole Tree. Intone Yeheshuah once again and then Amen. Finish in the usual manner. ##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Fifty-five

(from the transcripts of class lectures by Ann Davies)

Entrance into Geburah, the 5th Sephirah on the Tree of Life, represents a stabilized unfoldment of the qualities and powers associated with the Grade of Greater Adept. In working Chapters that follow the Western Initiatory Tradition there are no outer ceremonies to symbolize attainments beyond the Grade of Lesser Adept. This in itself is important symbolism. In Tiphareth dwells the One Ego who is also Adam Melek . . . the Solar Logos . . . the Divine Son. To become one with Tiphareth is to give birth to the Christ Consciousness and to realize directly that the One Ego of all humanity is the Real Self within your heart.

The Grades of Initiation corresponding to Sephiroth above Tiphareth are as the maturing of the Christ Child toward eventual identification with the Indivisible Self in Kether. Since these Initiations take place on the Inner Planes, outer ceremonies are not appropriate. Once the Higher Consciousness is born in Tiphareth the Sephiroth above it are gradually activated and their powers transmitted through the awakened Higher Ego to the personality Sephiroth below.

Actually the Central Self is not in full dominion within a human personality until its triune nature has been activated. That is, until the triangular interplay between the Egoic consciousness in Tiphareth, Volition in Geburah, and Memory in Chesed, is fully and freely flowing. Our present work will be devoted to a thorough comprehension of Geburah, the sphere of Egoic Will.

Geburah is our source of volitional energy. It expresses through an individual who is particularly receptive to it as a tremendous strength of will. Because this will power available from Geburah is so extraordinary, it is essential that there be adequate structures built into your subtle vehicles to receive, control and utilize it in accordance with cosmic law.

The work and practices prescribed for you in the Paths of Mem and Lamed prepared you to handle this increased influx of power correctly. In the Path of Mem you learned the importance of sacrificing merely personal concerns for human concerns. In the Path of Lamed you completed your preparation by recognizing and then purging out any selfish responses that might distort that power.

Everything you have accomplished thus far in your spiritual unfoldment has prepared you to vigorously renew your vow of service to mankind. The vow represents much more than just taking an oath made up of words — it represents a transformation of your whole way of thinking about others and of your responsibility to life. The vow symbolizes a built-in control, based on this transformation, that acts like an automatic censor over what you allow yourself to think or feel or do. It keeps you from ever deviating very far from right use of any powers made available to you by occult unfoldment.

This automatic control is not an overnight accomplishment. Your

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years as a Builder of the Adytum have given you enough understanding of the universal evolutionary process and enough conviction of the truth of unity so that any real misuse of power would be almost impossible for you.

Geburah is the sphere of the activity of Mars, a power we have come to identify with the dynamic energy behind actions, drives and instincts of all kinds — both in nature and in man. We have thought of the Mars force as being neither beneficent nor inimicable in itself, but as just power, and therefore dependent for its quality of expression on the type of form (mental, emotional or physical) it is expressing through.

As the ruler of Scorpio — sign of sex, birth and death — Mars can be constructive or destructive. As the ruler of Aries — sign of action, initiative and domination — Mars can be beneficent and accomplishing or malignant and tyrannical.

Geburah, situated on the Higher Mental Plane and symbolic of Egoic Will, is to be distinguished from the force referred to as Mars, and yet both bear the same color. Only Mars and Venus have colors identical to their Sephiratic spheres of activity. This color identity between Mars and Geburah suggests that the universal volitional energy which impels to action is the same — whether the action is an ideal mental expression of Egoic Will, as in the case of a Greater Adept, or whether it is a distorted compulsion form that serves a lower appetite.

The way it is directed, the form it activates, makes the difference in the effect of that driving, willing force. Yet the volitional energy of Geburah is part of the Egoic Triad. It is an aspect of the One Ego, the Central Self, the Christ Consciousness. It is the reservoir of Will energy for the One Ego of all humanity. All and in all, can the Mars energy that finds its sphere of activity in the Sephirah of Egoic Will really be an indifferent and neutral force?

The 5th Sephirah has three names: Pachad, פחד, fear; Geburah, גבורה, Strength or Severity; and Deen, דין, Justice. They represent stages of human recognition of the volitional energy as it expresses throughout the universe. Dimly recognized in the environment by early humanity, its dynamic force inspired fear. The fear, however, awakened consciousness, sharpened awareness and developed mental faculties as man sought relief from the terrors that seemed to surround him.

Further human development led to recognition of the regularity and dependability of the forces at work in natural phenomena; and then to the discovery of methods of use — ways to adapt and combine them which are the basis of our present civilization. The Severity title for the 5th Sephirah denotes this recognition of the immutable Strength of basic universal laws. In this stage Geburah is thought of as the blind strength behind natural forces and biological drives that can be controlled to some extent and thereby made useful and beneficent.

A further and higher grasp of the dynamic force in all things is possible. It is represented by the highest name of the 5th Sephirah, Deen, דין, translated as Justice. The idea given by this word is that which we discussed in the lessons on Key 11. Justice suggests intelligent weighing and

measuring of a high order. Thus Deen refers to the realization (now becoming more accepted even by academic researchers who restrict themselves to the so-called scientific method) that there is consciousness, intelligence and purpose evident behind the seemingly blind processes of nature.

When the orderly, systematic forces of nature are recognized as intelligent, then purpose and PLAN begin to be evident. Once intelligent Plan is realized as permeating the universal process, then justice is recognized as inseparable from it. Complete revelation of the 'Will of the Father' for this cycle of manifestation is only gradually and partially revealed to incarnate individuals as they prepare themselves to receive it. However, there can be, at quite an early stage of alignment with the 5th Sephirah, a new and unshakable confidence that absolute justice rules the universe.

On whatever level you may be paralleling the unfoldment of a Greater Adept, there will be a definite heightening of your awareness of Order and of Plan, even though you will also be awakened to a complexity of things that was not evident to you before. You feel confident even though you cannot grasp the full Reality as yet that all events, beings and circumstances have purpose and are guided by intelligent higher beings Who are Just — Who weigh and measure carefully in order to direct universal forces in ways that will best promote spiritual unfoldment in humanity. You will be convinced that this is true whether the present outer circumstances are beneficent or disastrous by our finite standards.

As far as your personal life is concerned you begin to realize that seemingly dire happenings were perhaps the most effective in accelerating what really matters — your spiritual unfoldment. Recall the 5th statement of the Pattern on the Trestleboard: "I recognize the manifestation of the Undeviating Justice in all the circumstances of my life." Not only in your personal life, but in the life of your loved ones, your friends, your nation, your world!

It is the recognition that whatever is being experienced by any or all of us is the expression of a striving for balance; a rectification of unbalanced interplay between cosmic forces. The rectifying process can be painful, but it is not punishment — it is adjustment! These adjustments are essential to the Divine Self. They enable the Higher Genius within you to continue unfolding toward Its true place in the universal order as a conscious mediator for the Indivisible One.

To recognize and remember this balancing process helps you to dismiss all sense of injustice in the larger picture. When you have confidence in the Cosmic Plan you are able to work with the relative injustices in this world more effectively. Higher perceptions never negate action. The importance of eliminating material plane injustices is realized as essential to the incoming New Age. We are dedicated to helping promote trust and a feeling for fairness in the collective consciousness. The more justice is made evident here and now, the more effectively will humanity be able to revere it and honor it in everything that we do.

The unfolding of the Divine Man through the agency of the personal man is an unfinished process, as you well know. There are misfunctions, errors and temporary structures that need to be eliminated along the way.

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Forms that were needed once become hindrances as human consciousness evolves. New energies coming in necessitate the destruction of old forms of thought and feeling and action that have become exaggerated, causing imbalances or 'evils'. The adjustments bring us back into closer conformity with truth or the way things really are.

The oversetting of balance as well as the rebalancing is part of the Plan that is guiding humanity to awareness of its Divinity; that is preparing it to consciously share in the universal creative process. All the impacts — painful and joyful alike — of physical existence are leading us toward fulfilling our glorious destiny as conscious mediators for God in the administration and perfection of Earth.

Mediation is the meaning of the number 5, and through conscious alignment with the 5th Sephirah you are preparing yourself to become such a mediator. You take your place in the Hierarchical chain to receive from those ahead of you and transmit to those who are ready just below. Through the instrumentality of what we have come to call the Law of suggestion, influences, from a higher level than you have thus far unfolded, are transmitted by you. The method is your earnest endeavor to harmonize all your thoughts and feelings and acts with the truths you receive in meditation. Thus you become an inspiration to others. Your beneficent activities act as subtle influences in the collective human consciousness. By such endeavors you become a true Mediator for the One Ego, helping to stir other centers of Its expression away from the pain and sorrow of selfishness and error and toward that Awakening of the Self within the heart.

TECHNIQUE

Merge yourself once again into the Qabalistic Tree of Life. Kether is upon your head — a glowing, whirling brilliancy! Chokmah is touching your left cheek with its pearl-like luminosity! Binah gently caresses your right cheek, inspiring you with a great feeling of love!

That Divine Triad reflects Itself in the Egoic Triad centered in Tiphareth, surrounding your heart, and extending Itself upward into Chesed and Geburah at your shoulders.

The personality triangle is centered in Yesod at your genitals and extends itself upward to Netzach and Hod at your hips.

You stand in Malkuth, the Kingdom, the flower of the Tree.

With the Sephiroth thus envisioned put your attention on the Supernal Triad surrounding your head and intone its three Holy Names: Eheyeh! Yod Heh Vav Heh! Elohim! Then give this meditation:

"Oh Thou, Divine Eternal One! Thou art Will, Thou art Wisdom, Thou art Understanding Love! Thou art the essence and the goal, the Self of all that is!"

Next put your attention on Malkuth. Symbolically you are dedicating yourself to help bring Divinity from above into the Kingdom. Intone the Divine Name for Malkuth — Adonai — and give this meditation:

"Oh Thou, Lord of Earth! Thy sphere is the place of perfection, the fulfillment of the Supernal Goal."

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Next focus attention on Yesod and then extend it into an awareness of the triad it forms with Netzach and Hod. Intone Yod Heh Vav Heh Tzabaoth on the note F#; intone Elohim Tzabaoth on the note D; intone Shaddai El Chai on the note A#; and then give this meditation:

"Thou art the Divine Ones, Who give freely of Thy powers! Thou givest to perfect the Son as Mediator for the Indivisible One."

Now put your attention on Tiphareth, the Central Presence within your heart. Intone Yeheshuah. Extend your attention upward to Geburah on the right. Intone Elohim Gebur on the note C and give this meditation:

"Oh Thou, Who art the Just One. I rest myself in Thy unfailing and ever available Strength."

Now envision the yellow sphere of Tiphareth expanding until you are centered within it. From that central focus pour forth light and love to all directions of space. Consciously direct it to the East, to the West, to the North, to the South — then Above and Below!

Intone Yeheshuah once again and then Amen.

Finish in the usual manner. ##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Fifty-six

(from the transcripts of class lectures by Ann Davies)

By number symbolism Geburah is associated with mediation (in the sense of going between), a name for the number 5. The Intelligence for the 5th Sephirah is Nesharash, נשרש, translated as Radical and having the basic meaning of root or source. For humanity Geburah is the root of Volition. When this power is directed toward the Higher Mental Plane it unfolds spiritual organs that act as mediators. Through them you are able to receive from the plane of Divine Mind and transmit what you receive to the concrete mental plane below. In this way intuitions from Neshamah, the Divine Soul, become intelligible to your personal consciousness in Hod.

What we are working toward in the sphere of Geburah is to bring these organs of spiritual perception into actual function so that you will be consciously aware on the Higher Mental Plane. Just as in the development of any new organism, something has to activate their growth. Nasher, נשר, the root of Nesharash, is the Hebrew word for eagle, symbol of the sublimated Scorpio. When this force, which is the power of will on the mental plane, is consciously directed for purposes of spiritual unfoldment, the cognitive faculties of your Higher Self are extended — the dominion of the Ego over personality becomes more pronounced.

In order to direct the Mars energy toward activating this subtle structural growth, its true nature has to be discerned. There must be genuine respect and reverence for the Divine Creative power of the universe. This essence of Divinity must be remembered, no matter how painfully human misunderstanding has defiled Its name. In many different ways and throughout your many years of instruction as a Builder you have been shown how to liberate your emotions, your imagery and your thought processes from enslavement to errors about sex and reproduction. There is no escaping the truth that such enslavement prohibits the higher use of this energy. Key 16 is a symbol of your liberation from such errors and should be before you as we proceed.

The lightning flash that is causing apparent destruction is a symbol for Mezla, מזל, the Holy Influence from Chokmah. The 'influence' is the continuing flow of Chiah, חיה, the Life-force of the Father that initiates and permeates, with Its livingness, all that exists. That Life-force is also the Light-source shining out from every star in the heavens! It indwells every atom of the universe with the Will and Wisdom of the Indivisible One.

In the Divine Name IHVH, יהוה, Kether (Will) and Chokmah (Wisdom) are attributed to the letter Yod — itself a symbol of the initiating fire, of Atziluth, the highest of the Qabalistic Worlds, and of the masculine reproductive drive. Among the Supernals, Chokmah is the root of fire. It reflects that fire into the Egoic Triad as the volitional will-force of Geburah. Human consciousness, participating in Universal Mind, experiences the Paternal Life-force or Yod-force as the will to think, to act and to initiate ideas. This same essential Life-force — that holds Supernal Will and Wisdom in its flow — becomes the Mars reproductive energy in the formative, trans-

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formable planes below. There it acts as the impetus behind the laws, the instincts and the drives that reproduce and evolve bodies in every kingdom of nature.

It is this realization of the Divine and Sacred source of the reproductive energy that must permeate your every thought and feeling and response. Human will is the middle or mediating expression of it and has natural dominion over all the expressions below. It is human will — turned upward to act consciously as an instrument for the Divine Soul — that becomes the Redeemer for all the forms on earth. As the Mediator for Divinity, enlightened human will can destroy the distorted Yetziratic shapes built up from its own past projected errors. The pure and sacred force thus freed can give its strength to reproducing forms of truth and beauty that are in harmony with the New Age, with the Great Plan and with the goal of Ego dominion in every human heart.

In Key 16 the Holy Influence is shown as the Destroyer — tearing down forms that are no longer constructive to the incoming Age. At this stage of your unfoldment the Destroyer must be especially active within you. Over and over again you must invite the lightning of truth to expose any remaining ties with error in the depth of subconsciousness. Such feelings as guilt and shame in connection with sex must be erased. You must not even permit yourself to feel undue upset over the misuses of others. Overreaction gives power to the wrong side, as you well know.

All these guilt and misuse patterns can be traced to the prime error of isolated separateness — shown as the lonely peak upon which the tower is built — and to the false identification with the lower vehicles which that error perpetuates. Upon it have been built up the legion of misconceptions, misuses and enslaving habit patterns that allow the lower vehicles to dominate. You can free yourself from all of them by remembering, first, the false foundation upon which they are built and then — the truth!

By remembering the truth your emotions and thoughts become bathed in feelings of the sacredness of life and all its functions. For you there is a new realization of the identicalness of the reproductive drive and the cosmic evolutionary drive. That realization supplies the Strength which transforms you into a conscious mediator for the Hierarchy of Light. It fits you to enter into the battle with courage and prowess. The battle is against all those lying patterns which have kept humanity — too long — in sorrow and enslavement to its elemental nature.

All such can be destroyed by the lightning of truth, striking over and over again! In one sense that lightning represents the concentrated effort — the will-force — of the Knowers of the Truth. As Their intelligent, purposeful Will multiplies itself through consistent and tireless effort, its influence gains in strength and power. In the formative, transformable levels of human consciousness, Truth gradually begins to prevail over delusion and the collective tower of error begins to crumble away. As it does Humanity will reveal, more and more clearly and universally, the Beauty, the Purity and the Divinity of Its True and Immortal Self.

These present instructions are particularly aimed at helping to link you consciously with the Knowers of the Truth so that your strength can

add to the concentration of will-force that mediates for Divinity. Cultivation of reverence for the Divine Creative Force is part of it. There must also be sustained and consistent effort to establish mind control in meditation through seemingly personal exercise of will. These practices serve to lift the reproductive energy automatically, so that it begins accelerating the development of the spiritual organs of perception.

During this concentrated period of practice there must also be a sort of continuous purgation going on. You strive to recognize and then expel all the conscious ideas and subconscious responses (represented by the falling figures in Key 16) that are neither reverent nor controlled. Their expulsion liberates energy and allows a deliberate build-up of strength to take place. Eventually there is sufficient concentration for the lightning to strike as never before! It is the Great Flash we speak of! It strikes a decisive blow to the tower by knocking off the false crown!

After that Flash, even though you will still 'feel' as if you were a separate personality, the feeling will never again be able to delude you as it did. In the blinding light of that great moment, the Immortal, Impersonal Self is revealed.

This experience marks an actual occurrence. A firm linkage is effected that was very tenuous and unfinished up until then. It is a linkage in subtle substance that permits receptivity from Neshamah through the Path of Cheth. It becomes possible when there is sufficient unfoldment on the Geburah-Chesed level of Higher Mind. For although Geburah reflects Chokmah in its volitional, activating strength, it is the direct emanation of Binah — symbol of the nurturing, developing, feminine aspect of the Divine Creative Force.

To Binah is attributed Neshamah, the Divine Soul or Mind, source of all true intuitions. From that level of Mind you receive the secret instructions which enable you to complete the Inner Holy Centers and become an active agent of Her finitizing power. As your linkage with Binah matures and strengthens, you enter into the service of the Administrative Intelligence which is concerned with unfolding the Plan of Evolution for Planet Earth.

This Administering is the work of the Inner School of liberated Adepts and Masters. When the organs of Higher perception become activated in your Microcosmic World you come into conscious Communion with Them. They are the Knowers of the Truth. Their conscious awareness is primarily focused on the Higher Mental Plane in order to act in unison as The Mediator for Neshamah, transmitting Her Understanding and Love for the benefit of humanity.

Key 5, The Hierophant, is related to Geburah by Tarot number. He symbolizes the Inner Voice . . . The One Teacher . . . Intuition! The liberated Adepts are representatives of that One Teacher. They 'translate' messages from Neshamah into thought-ideas on the Higher Mental Plane. These can be received in meditation by all who succeed in aligning their consciousness with that plane.

Let's recapitulate briefly in order to comprehend the full significance of the 5th Sephirah as both the reflection of Chokmah, root of fire, and the

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direct emanation of Binah, root of water. This correlates with Geburah as the sphere of Mars, a planet which rules in both fire (Aries) and water (Scorpio).

Mars, symbol of the reproductive drive, rules in the area of the brain (Aries) and in the area of the genitals (Scorpio)! The same energy activates both the brain and the sex drive! It is the fiery-water or the watery-fire of the Alchemists! It is the Life-force or Yod-force of Chokmah! It is also the form-building, finitizing force of Binah!

Geburah, like all Sephiroth below the Supernals, is an expression of the union of Chokmah and Binah. As the sphere of both cosmic and personal volition, Geburah is specifically the expression of that Union in its dynamic outworking through the established laws of the Cosmos and of the Microcosmos.

Through one of the Invisible Paths (see diagram attached) the fire of Chokmah is reflected into Geburah. There it expresses as the Volition of Mind. The mental body thus activated by Chokmah is already prepared by Binah. Through Her instrumentality the orderly, intelligent cosmic laws — which have been worked out through countless eons — are preserved so that they can be continuously developed and extended in new cycles of active Will.

A Greater Adept is one Who has already awakened to awareness of the Higher Self in Tiphareth. From there He is able to ascend in consciousness to Geburah and enter into the Life — the Beingness — behind what appears outwardly to be a mechanical order of Nature. It is this 'becoming one with' Cosmic Lives that reveals Divine Purpose never before dreamed of! Purpose that the Greater Adept knows He can help to carry out.

This comprehension of Evolutionary Purpose on the level of Geburah is open only to those individualized expressions of the One Ego who have been through enough cycles of development in the lower, detailed worlds to have the basic faculties firmly developed and the 'seemingly' personal strength of will necessary for Higher Initiations.

Geburah relates to the 'awareness of the Will of the Father by the Son'. It is the perception of Kether by the offspring of Chokmah and Binah! It becomes possible as individualized awareness — developed in the lower worlds — begins to look upward toward its Source. Five is the number of the Pentagram, which is the symbol of the real MAN — taking His rightful place as Mediator for the Supernals and carrying out His sacred duties as Ruler, Redeemer and Perfecter of all that is below!

TECHNIQUE

Begin by visualizing yourself as one with the Sephiroth of the Tree as we have been doing. When the image is completed give your attention to the Supernal Triad surrounding your head. Intone the Holy Names — Eheveh! Yod Heh Vav Heh! Elohim!, and give this meditation:

"Oh Thou, Divine Self! Divine Life! Divine Mind! Thou art the One in Three and the Three in One! Thou art the innermost Reality, the Unity that is One with Love."

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Give your attention next to Malkuth, the Kingdom you are destined to rule. Intone Adonai Melek and give this meditation:

"Thou art the Holy Temple! Thou hast given of Thy Sacred Self that I might ascend to the Heavens and become One with every Star!"

Give your attention to Yesod and then extend it to embrace the triangle it forms with Netzach and Hod. Intone the Divine Names — Yod Heh Vav Heh Tzabaoth Elohim Tzabaoth Shaddai El Chai; then give this meditation:

"Thou art the powers of Divinity in the lower changing worlds. In Thy spheres the Christ within unfolds toward the fullness of Its unblemished Beauty."

Give your attention to Tiphareth at the heart center and intone Yeheshuah. Then extend your attention upward through the Path of Lamed into the red sphere of Geburah on your right shoulder. Intone Elohim Gebur on the note C and give this meditation:

"Oh Thou, Strength of the Creative Mother! Thou art also the fire of the Father! In Thy sphere I learn to link my use of will to the Will of the Primal One."

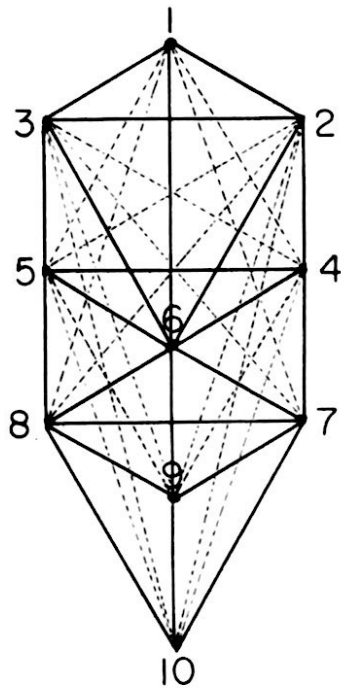
Visualize the sphere of Tiphareth expanding outward until you are centered within it. Intone Yeheshuah once again and then pour forth strength and light and love to all the directions of space!

Finish in the usual way. ##

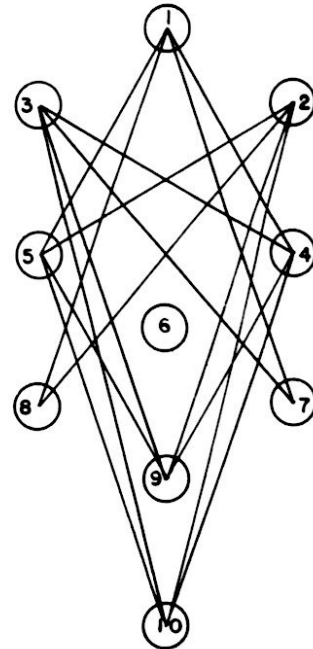
Attached: Chart of Invisible Paths

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INVISIBLE PATHS INDICATED
IN RELATION TO VISIBLE PATHS



INVISIBLE PATHS INDICATED
IN RELATION TO SEPHIROTH

THE INVISIBLE PATHS

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Fifty-seven

(from the transcripts of class lectures by Ann Davies)

The powers of a Greater Adept can, in one sense, be likened to a combination of the most positive attributes of Aries and Scorpio. Courage in the face of danger, the ability to lead, and strength of will are associated with Aries. The same strength of will plus magnetic appeal and 'magical' perceptiveness are attributed to Scorpio. Combined, these qualities would give tremendous influence over others. Our Initiatory work in the sphere of Geburah deliberately develops them; and, as it does, it brings with it grave responsibilities.

The basic principle upon which all our practical work is founded is that there is a Higher Being within us who must be brought into dominion over the actions of the lower personal self. As dedicated Builders we seek always to help others who are ready to awaken to that Higher Being within. This requires that we influence them by the example of our deeds and words and the quality of our thoughts. The strength of the 5th Sephirah adds power to the effectiveness of this influence so long as we make certain that the power is not usurped by the lower separative self.

Deen, Justice, is the highest name for the 5th Sephirah. One meaning of justice is exact conformity with the truth, with the way things really are. As you become more influential through occult work it is of great importance that you continuously strive for self-honesty. The capacity to influence must be held as a sacred trust. It must, at all costs, be kept from degenerating into coercion or manipulation of others. This requires an openness with yourself that takes practice to achieve. If, for instance, you deny to yourself that you feel a certain personal exhilaration when others are obviously influenced by you, then the separative tendency would remain hidden and allowed to grow in darkness. You could, in that way, get totally deluded about your motives and the delusion would dominate you.

The Grade of Greater Adept, the 5th Sephirah, and the Mars energy are all related to the test of power. During cycles when the influx from Geburah is accelerated all aspects of your personality complex are stimulated by it. That influx is what enables the Real Self to rise in power and effectiveness so long as the strength you are receiving is rightly directed. You are not a Greater Adept in the full sense of the title, but there is a definite relationship to that Grade in our present work. You are in a cycle of unfoldment that correlates with it. The added strength you are receiving could cause you to experience a surge of temptation to revert to old responses. That surge wants to exploit the ability to influence others for the sake of the separated self.

The important thing is to recognize such feelings. You can deal with them so long as you allow them sufficient light. Besides Keys 16, 4 and 3 — Key 15 is related to Mars as the sign of its exaltation in Capricorn. The Devil, who represents the delusion of outer appearances, is also assigned to mirth. More than any other human faculty, mirth or humor can

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keep self-deceptiveness from festering in darkness. The lower self is exposed by laughter! If you remember not to take your personal self-image too seriously you can acknowledge its failures, mistakes and unlovely traits. With humor you can stand aside a little, shake your head patiently at the childish 'spectacle' of your personality's behavior, and then go back to work to improve on it again and again and again!

Thus when you find yourself getting overly impressed with yourself, bring that saving humor into play and then remember the truth about the powers that animate personality. They are utterly impersonal! If your personality is impressive or influential with other personalities it is the result of a power expressing through you, not from you! You are nothing by yourself! The more you remember that, the more sincerely will you be able to serve in the Hierarchical chain of Influence; an Influence that is anxious to find personality receptacles — humble enough in the true sense — to receive and transmit Power needed for the AGE now coming in.

At this point, place the four 5's of the Minor Arcana before you. Their symbolism, reviewed briefly, will help reveal the deeper significance of human personality and give you a correspondingly deeper understanding of its reason for being in the total Cosmic Scheme.

The 5 of Wands symbolizes Geburah in the Atziluthic World of Will-Ideas. It represents the archetype, the principle behind all that expresses as volition and power-to-do. The upright pentagram into which the five Wands are formed is a symbol of Man, the Thinker. It is because we can think that human volition has dominion over the kingdoms of nature below. But that influence is not rightly exercised until the Higher Being within you is dominant over your lower elemental nature.

The Pentagram, by the relationship of its points, is a symbol of that dominion, as we have discussed before. Furthermore, by its number proportions it is an actual representation of the relationship that exists between Nature, Man and God. In the language of occultism the pentagram proportions actually demonstrate the place of natural man in the universal scheme and his destined place as conscious administrator for God.

Those proportions reveal, first of all, the right relationship that must be established between the various aspects of the personality complex so that it can, in turn, get into right relationship with the forces that play through the universe. The 'higher' in you must be in command of the 'lower' before you can handle the powerful energies that must be handled by a conscious Mediator for God.

Recall from earlier studies that the pentagram lines are said to express extreme and mean proportion; a number relationship that exists throughout the universe. This refers to the series of numbers (3, 5, 8, 13, 21, etc.) wherein the sum of each pair makes the next number, so that the lesser number in each pair stands in the same relation to the greater number as that greater number does to their sum or whole. The pentagram line expresses this relationship doubly.

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Let's take the lesser portion of that line as the number 3 (one side of the inner pentagon formed by the pentagram). Then the greater portion would be 5 and their sum is 8. In this relationship 3, the 'lesser part', represents the kingdoms of nature below natural man. 5, the 'greater part', represents natural man. Their sum and the first whole is 8, the Dominical number related to Christ Consciousness. It is an apt number for the Hierarchy of Adepts, Who stand in the same relationship to natural man as he does to the kingdoms below. They represent the first 'whole' because what They know themselves to be is what natural man considers God or the All.

Now the 8 that stands for the Hierarchy of Adepts — the 'whole' in the first relationship — becomes the 'greater part' in the second relationship with 5, the number of natural man as the 'lesser part'. Their sum is 13, the whole line and the number of Unity and Love! The Hierarchy of Adepts are Mediators for the Indivisible One! They influence natural man with Their Light so he, in turn, can shed his influence, constructively, toward redeeming and perfecting all the kingdoms below.

Since the pentagram and its proportions are the geometrical symbol for Geburah, we should realize that it is the volitional energy — the Mars reproductive energy — that is the active force in all these influencing relationships. That will-energy, focused and directed, can transform whatever remains of deluded, negative influence over the elements into enlightened influence that is in harmony with cosmic law and with the ultimate destiny of humanity to become conscious administrators for the perfection of Earth.

The arrangement of units in the 5 of Cups expresses the significance and purpose of Man in another way. This Minor Key represents Geburah in the Creative World of Briah. There is in the arrangement of its units an indication of the method whereby human consciousness is unfolded towards its goal. The higher levels of the total personality complex must be awakened to, remembered, and then gradually duplicated in the lower levels.

Briah is the World in which the abstract archetypes of Atziluth are clothed in their ideal perfection. Human consciousness is able to tune in on this perfection through the mind, focused in meditation. It is an attunement to the Higher Mental Plane of Chesed-Geburah. It becomes possible when the 'I' consciousness in Tiphareth is turned upward and held steady. The focused ego then acts as the 'go-between', allowing Briatic Ideals to be duplicated in 'language' intelligible to the concrete mental level of Netzach-Hod.

Again we have a dual representation. The awakened Ego receives from the Higher Mind level. It transmits what it receives to its lower personal vehicles. When the concrete mind is able to perfectly duplicate the Higher mind in any given individual, that individual takes his place in the Body of Perfected Adepts. That collective Body acts as a focal point, receiving influence from Cosmic levels and transmitting it to human levels so that eventually all of humanity will perform its destined function in the universal scheme.

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There is in the 5 of Cups a hidden number 6. If you draw connecting lines between the separate Cups you would have two triangles touching points at the central Cup. The archetype of perfected man, represented by the proportions of the Pentagram, is experienced in Briah — the World of love and creativity — as identical to the number 6! Identical, that is, to Tiphareth, to Beauty, to the Son, and to the glory of the revealed Christ within!

The idea that 6 and 5 both represent the perfected Adam is further emphasized by the fact that 6 is the number of the total personality complex which extends from Chesed to Yesod. The 5 of Cups portrays the right arrangement of that complex so that the individual 'I' consciousness knows itself as identical with the 'I' consciousness in everyone else. When this is truly realized the awakened higher Ego begins to transmit Superior energies to all its vehicles and continues to do so until the six-fold personality complex perfectly duplicates its Briatic Ideal.

The 5 of Swords represents Geburah in Yetzirah, the World of Formation. Its units are arranged into a pentagram, the same as are the Wands. Since the Formative World is the 'place' where energy patterns are alterable and adjustable, it is here that right relationships must be established. This means that the True Atziluthic proportion must be impressed in the Yetziratic pattern world. It has to get impressed in the individual formative level to make an Adept. It has to get impressed in the collective formative level to perfect Humanity.

These constructive impressions are being made by the work you are now doing. 'True proportions' are established as you strive to align your responses and attitudes, your feelings and thoughts with qualities of conduct you know to be in harmony with the Higher Self. In the Formative World the will-force of Geburah, rightly directed, makes these constructive responses 'second nature' for you.

The 5 of Swords points to the need for discriminative action and the systematic cutting away of all that is selfish, egotistical and separative in your attitudes, words and deeds. It is not easy at present because the collective consciousness is contrary all the way. In Divination the 5 of Swords is said to indicate problems, anxieties and failures. It is by working with these over and over again — remembering that there is always strength available equal to the task — that you will finally re-form everything into the ideal proportions and relationships that establish the dominion of Spirit, decisively, over the elementary nature below.

The units in the 5 of Pentacles are arranged so that they duplicate the 5 of Cups. Thus they again associate the number 6 with the number 5. As symbolic of Geburah in Assiah this Key relates to stabilized receptivity of the will-energy from Geburah.

When the Egoic consciousness is more or less consistently in charge of your personal activities, the Briatic arrangement is in operation, so to speak. That is, when the focus of attention is mainly centered in Tiphareth, Higher Mental plane energies are amplified there and then transmitted to the personal vehicles below.

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These energies begin to complete structures and activate organs that were latent previously. The physical and etheric bodies are gradually stepped up in frequency until the physical plane receiving instrument — the brain — is able to register and interpret experiences that took place on Higher Planes.

Astrologically, the 5 of Pentacles is a decanate of Taurus, the sign particularly associated with persistence in the face of seemingly slow progress. In Divination this Key has to do with building and cultivation. For us, that is what is taking place. The spiritual counterparts of physical organs and sense receptors are being 'built' and it is quite imperceptible at first. There is, indeed, a need for real tenacity in Spiritual work. To our time-bound senses it is easy enough to get discouraged with ourselves. Yet the building is going on surely and steadily for all who persist, as have all of you.

TECHNIQUE

Before beginning the Technique for this lesson place the four 5's before you, together with Key 16 and the Tree of Life diagram. Meditate upon them for a few moments before proceeding. Note that there is a resemblance between the arrangement of units in both the Cups and the Pentacles to the five Sephiroth from Chesed to Hod inclusive. These are said to represent the greater sphere of Egoic activity, since the central 'I' awareness can turn upward and give attention to the Higher Mental Plane or reverse its attention and contemplate the activities in Netzach-Hod with its concern directed toward the world of name and form.

With this technique we finish for now our work in the sphere of Geburah and prepare to enter a new cycle of unfoldment that will culminate in Chesed and the Grade of Exempt Adept.

Begin with the visualizations for the Tree of Life. See yourself merged with it so that all the ten Sephiroth are in their proper positions relative to your physical body.

Now focus your attention on the Divine Triad surrounding your head; intone Its Holy Names (Eheyeh Yod Heh Vav Heh Elohim) and give this meditation:

"Oh Thou, Crown of Will, Flame of Wisdom, Fountain of Understanding! Thou art in me and I am in Thee, throughout the endless ages."

Focus attention next on the four-colored Malkuth at your feet; intone Its Holy Name (Adonai) and give this meditation:

"Thou art the Temple of the living God! Thou art the place of labor! Thou art the Bride made glorious by Union with the Son!"

Give attention next to Yesod; intone Shaddai El Chai and give this meditation:

"Thou art the sure Foundation that supports me as I learn. Then Thee becometh the Magic Mirror that reveals my Self to me."

Focus next on Tiphareth, the Sephirah surrounding your heart; intone Yeheshuah and give this meditation:

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"Thou art the Awakened One glowing within my heart! The glow expands and extends Itself to merge with Thy perfect Will. "

Extend your consciousness from Tiphareth up the Path of Lamed to Geburah at your right shoulder. Now expand that sphere until you are centered within a globe of vibrating red light. Intone Elohim Gebur on the note C and give this meditation:

"Thou art the Strength of the Creative Powers! From Thee comes the knowledge of Higher Will and the power to carry it through. "

Return in your visualization to Tiphareth. Expand that yellow sphere until you are centered within it! Intone Yeheshuah once again. Then feel the glow of love that is filling your heart! Direct it now outward to all the directions of space! Send it to the East, which is before you, and to the West behind. Send it to the South at your right and to the North at your left! Now bless with your love everything below you and extend it upward to the farthest reaches of space! Intone Amen three times.

Finish with the physical exercises as usual. ##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Fifty-eight

(from the transcripts of class lectures by Ann Davies)

Our first approach to Chesed and the Grade of Exempt Adept is through the 21st Path of Kaph represented in Tarot by Key 10, the Wheel of Fortune. In Hebrew, Kaph means grasp or comprehension, and Key 10, attributed to Jupiter, adds ideas of expansion and beneficence. The Path name is שכל החפץ המנוקש, Saykel ha-khayfetz ha-meboqash. It is called both The Intelligence of Desirous Quest and The Rewarding Intelligence for Those Who Seek. It is also known as the Path of Conciliating Intelligence.

The first of these names alludes to Netzach, sphere of desire, from which this Path ascends. We begin our climb toward Chesed from a Sephirah connected with love, emotion, feeling and desire. This is in contrast to the emphasis on intellect, will, strength and justice associated with the Sephiroth and Paths that culminated in the Grade of Greater Adept.

As you have probably noticed by now, your travels through the 32 Paths of the Tree require a continuous balancing. The Middle Pillar is the reconciling one. It represents consciousness which it is our purpose to develop and unfold. We accomplish this by realizing, experiencing, absorbing and then reconciling the seemingly contending forces symbolized by the two outer Pillars of the Tree.

During our 'Greater Adept' cycle of unfoldment emphasis was given to qualities of strength, durability, courage, justice and discrimination. You were becoming acquainted with the strength-of-will available to you from the Higher Mental Plane. Now you need to balance your reception of the Strength aspect of Higher Mind with the reception of its Beneficence and Mercy.

In one sense the 21st Path can be thought of as the first test of your right use of those 5th Sephirah powers. Increase in the ability to influence others must now be balanced by an equal increase in the ability to care about others! That caring begins in Netzach, the sphere of emotion and feeling, as well as of desire.

It is desire force that ultimately transforms itself into the boundless love of Chesed. To be able to feel with others, to share their joys and pains and to care intensely about them is essential for us now. It is qualities such as these that will transform the knowledge and intellectual faculties we developed in earlier Grades into compassionate comprehension.

As we supplant our former emphasis on self-discipline and destruction of personal errors with emphasis on understanding and caring about others, we will begin to unfold that loving expansiveness which prepares us for receptivity to the Chesed aspect of Higher Mind. Only its Mercy can assure us that the Strength we developed in Geburah will be utilized in ways that are in harmony with the best interests of all mankind.

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On the other hand, without the Strength of Geburah you would not be ready for the Path of Kaph! It is the Path of the Wheel of Life and Death that you are entering — as a foreshadowing at least. Freedom from the necessity for incarnating is the Treasure of Treasures! The Greatest Fortune that there is!

That is what Exempt Adept refers to. It indicates One who is exempt from the need to incarnate because He (or She) has balanced the ledger of personal Karma. If such an Adept incarnates it is as a Master of Compassion, out of an overflowing of love and caring for the well-being of the whole human race. Although you are not yet prepared for the fullness of that freedom, you are correlating it with your work in this Path.

In this correlating unfoldment you have been through two Grades of Adeptship and aspire now to this Path of the Rewarding Intelligence! You have been given enough knowledge of practical procedures in previous Grades so that you should be able to recognize the importance of reward, fulfilled desires and joyful emotions to the unfolding of Higher Consciousness. Netzach, representing the personal emotional nature, has legitimate desires and requirements that not only do not conflict with spiritual unfoldment, but the denial of them can actually hold you back.

The final name for this Path, The Conciliating Intelligence, can help us to rightly grasp the importance of personality happiness and fulfillment to the performance of the Great Work. Conciliation has several shades of meaning. Among them are: to gain the good will of by pleasing acts; to win over; to unite or bring together. Also, to render accordant or compatible; to settle apparent disputes by causing agreements that please everybody and therefore avoid unpleasantness; thus to harmonize apparent antagonisms amicably.

What should be understood from these meanings of the Path that links Netzach to Chesed is that there need not — nor should not — be any sweeping repudiation of legitimate personal desires and emotional needs. Nor should there be any undue censuring of yourself for enjoying so-called worldly pleasures and rewards. These do not in themselves keep you from remaining true to the highest aspirations of your soul.

The Conciliating Intelligence suggests that the matter can be settled in a way that is beneficial to the unfolding Higher Self and pleasing to your personality at the same time. In order to accomplish this, however, without the risk of falling into a trap of self-delusion and error, there must be a grasp of Universal Truths and a degree of Spiritual unfoldment that would be impossible for anyone who had not been through all the previous Grades and Paths of the Tree.

It cannot be said too often that the purpose of everything we are doing is to bring the lower personality under Higher Self dominion. On its own level the personality Triad (Netzach-Hod-Yesod in this relationship) has needs and desires that — in right measure — should not be denied. Social pleasures, restful interludes with nature or art, sense experiences that give joy to the soul, all serve to renew your physical and psychical energies. They can become part of the beneficent 'influencing' of persona-

lity. Through them, habit patterns and automatic responses can be formed that aid in bringing the Higher Self into continuous dominion over everything you do.

The ideas of 'fulfilled desire' and 'reward' connected with this Path should help you to realize that there is just as much transforming power in pleasure and relaxation as there is in the rigid self-disciplines of the Severity side of the Tree. Pleasure has an expansive, outgoing effect on the feeling nature. When you are enjoying yourself you give pleasure to others. Feelings of beneficence and givingness grow in such an emotional environment. The Jupiterian personality type, said to be friendly, sociable and good-natured, exemplifies the qualities we are referring to.

Pleasure, however, indulged in without considering its value to the Great Work, can become a trap and a waste. That is why the Path of Desirous Quest follows after Paths in which emphasis was given to purging out selfishness and excesses of all kinds. The symbolism of Key 10, the Wheel of the Law, implies that the work of this Path, related as it is to pleasure and desire fulfillment, is no less exacting than the work we performed on the other, seemingly more severe, side of the Tree.

The main thing to remember is that everything we do and experience, whether it be counted by others as drudgery or pleasure, can serve the unfoldment of the Higher Self. For example, you may derive much pleasure from beholding the beauties of nature as you perceive them through the physical senses. Yet, if you stop short at the pleasure you miss a great opportunity. The feeling you experience, the swelling joy that expands your heart at such times also opens you to comprehend more fully the true nature of the object before you. When your feelings are thus exalted, nourishment is given to the, as yet, mostly dormant centers of inner perception.

Much of our instruction up to now has been directed toward helping you to realize that whatever you may see or hear or touch or taste or smell through the agency of the outer senses is only part of a vaster Reality that it is possible for you to know. Everything that exists is a living, conscious aspect of the One Universal Being! Within the Vital Soul or subconscious level of that One Being we are united. The livingness, the consciousness, the inner beingness of whatever you may be looking at begins to reveal itself to you as the inner Centers unfold. In particular, it is the Jupiter Center that puts us in touch with that inner conscious life. Note here that this 21st Path of Kaph, and Yesod, the Sephirah to which the Vital Soul is attributed, share the same violet color.

The method for awakening the Jupiter Center on the arc that leads to adeptship is revealed by its relationship to Key 10 to be through strict conformity to the Wheel of the Law. Right comprehension of and obedience to Cosmic Truths is essential. That is what all true spiritual teaching is aimed at instilling in you. It is only when there is sufficient grasp of Universal Laws — which are identical on all planes of existence — that you are prepared to understand the Conciliating Intelligence rightly.

You begin to realize how the emotions are heightened by the senses;

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how sense pleasures which satisfy the personality can, at the same time, be unfolding the dominion of the Higher Self. For example: you find some glorious scene of nature before you. You absorb its beauty with your outer senses. Its colors, sounds and scents fill you with joy and exalt your emotions! Gratitude and ecstasy reverberate through and through you! But you do not allow yourself to get lost in that joy or to exploit it for its own sake. You have comprehended its great value to inner creative work. So you circumscribe the exaltation; you limit it into a yearning quest to comprehend, to understand more fully and to experience with the inner nature of the thing that brings you joy.

It is through such an interacting balance between expansion into joyful feelings and then limiting into quiet, intensely sympathetic attention that desire force gives nourishment to the developing inner Centers. It is this loving, caring attention that opens, like the unfolding petals of a flower, those subtle, fragile, delicate perceptions. Through them you begin to attune your consciousness to the Universal Consciousness and to 'remember' all that the Universal Self has, for eons, been passing through.

In earlier instructions on Key 10 you learned that comprehension of this magnitude is dependent upon your success in centering the cyclic activity of your microcosmic life with the macrocosmic cycles or Great Rhythms of the Cosmos. One thing that is meant by this is that there should be a continuous striving on your part to conform your thoughts, feelings, responses and acts to the Great Principles and Ideals as you have thus far been able to grasp them. If you are tireless and patient in this endeavor, the amount you are able to grasp will continuously expand. As it does, so will the universe you live in, because lack of comprehension is all that limits it for you now.

As you enter into the work of this Path of Kaph, do it wholeheartedly! Direct your first efforts toward cultivating more than ever before such feelings as gentleness, tenderness and compassion for all beings and creatures that come within your sphere of influence. When these feelings are blended with the Strength you received from Geburah you have the 'formula' whereby the Inner Holy Planets are brought into harmonious alignment with their Cosmic Counterparts. Then, an inner light begins to shine and the world takes on another dimension for you.

TECHNIQUE

With this lesson we will begin a visualization in which you become the Qabalistic Cross, superimposed upon the Tree.

Begin your visualizing with Kether. See it as a brilliant white sphere situated about four feet above your head. As you dwell upon this brilliance, intone its Holy Name! (Eheyeh)

From out of that sphere of white light shining above your head visualize a stream descending; a stream of white light descending down through your body to a sphere situated about four feet below your feet. It is the four-colored sphere of Malkuth it descends to. Intone its Holy Name! (Adonai)

Thus far you have defined a stream of light flowing from Kether to

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Malkuth. You are backed into the Tree with your body situated along the Middle Pillar.

Now, instead of defining all six Sephiroth on the two outer Pillars as we have been doing, we will, instead, visualize the spheres of Geburah and of Chesed to represent the whole of each Pillar that carries its name. Thus Geburah will represent the Pillar of Severity on the right and Chesed will represent the Pillar of Mercy on the left. The Divine Name we will intone, however, will be the one belonging to the Supernal Sephirah for that Pillar of the Tree. Thus, for the Pillar of Severity we will intone Elohim, the Divine Name of Binah; for the Pillar of Mercy we will intone Yod Heh Vav Heh, the Divine Name of Chokmah.

Let's continue now with our visualization. Image a red sphere for Geburah about four feet out from your right side. Let its circumference parallel the area from your neck to your elbow. (Keep your arms to your side for this visualization.) It represents the Pillar of Severity! Intone its Holy Name! (Elohim)

Now visualize a blue sphere for Chesed in a balancing position out from the left side of you. It represents the Pillar of Mercy! Intone its Holy Name! (Yod Heh Vav Heh)

Visualize, now, a flow of light energy going across you and through you from the red sphere on your right to the blue sphere on your left.

You are now centered within the Qabalistic Cross! The white light of Kether is flowing from above your head to below your feet and then back up again to its source; up and down, up and down. At the same time the light energy is also flowing from the red sphere at your right to the blue sphere at your left, back and forth from right to left and from left to right.

Now that you have established the Cross, visualize a golden yellow sphere for Tiphareth situated in an area that makes a circle from just below your neck to your waist, thus taking in your heart. It is the sphere of Beauty! Intone its Holy Name! (Yeheshuah)

Now visualize the Cross in which you are centered as being transformed into Gold! It is a Golden Cross now! Breathing rhythmically and deeply, visualize the light energy — golden-yellow now — circulating from above to below, up and down; and from right to left, back and forth — in a rhythmic golden flow.

Intone Yeheshuah once again! Continue the motion of the Golden Cross as you give this meditation:

"Oh Thou, Divine Presence of Light! Thou art the purpose and the perfection of the Tree! Thou art the glorious golden Sun within — awakening me, unfolding me, perfecting me — with Thy all-pervading love! Through Thee I am at once the Redeemer and the One Who is redeemed."

Now pour out the golden light of the Cross to all the directions of space! Pour it out from that Central Presence within your heart! Pour it out as a flow of love and tenderness that knows no bounds or limits of who or what or why! Intone Amen and finish with the performance of the physical exercises. For this study period strive to get the visualization thus far outlined carefully formulated. We will elaborate upon it in lessons that are to come. ##

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Lesson Fifty-nine

(from the transcripts of class lectures by Ann Davies)

The pair of opposites assigned to the Path of Kaph is wealth and poverty. They are aspects of the principle of adequate supply which is also attributed to Chesed, the 4th Sephirah. In the Pattern on the Trestle-board the fourth statement reads: "From the exhaustless riches of its Limitless Substance, I draw all things needful, both spiritual and material." In connection with the work of this Path we need to consider just how consistently we are able to think and feel and act as if this were true.

In the collective consciousness of humanity there are very powerful patterns of anxiety, insecurity and fear built up around the problem of adequate supply. In order to ascend the Path of Kaph you must return to Netzach, sphere of emotion and desire, and strive to liberate your feeling nature from these manifold insecurities. Although intellectual agreement with the idea that there is ample supply for our every need is essential, it is not enough. The whole of your emotional nature must be convinced of the truth you have accepted.

The problem must not be oversimplified. These fear-ridden patterns — based on ancient survival needs that have been elaborated and extended by human thought and imagination for long periods of time — have created an almost insatiable desire for security in things and money. It cannot help but affect us all to some extent. Spiritual aspirants tend to consider themselves free from the influence of this pair of opposites before they really are. It is not solved by merely deciding that money and things no longer concern you. To associate poverty and meager living with spiritual unfoldment is just as erroneous as associating it with the ability to 'demonstrate' wealth.

What then is the way to reconciliation and freedom? Always it is deeper comprehension that frees us. When you truly grasp the source of all things in the world, the desire to avoid poverty or possess wealth will no longer arouse strong emotional reactions in you. Your desire will be looking beyond that level — transcending it! Ask yourself something like the following: "Is not the attainment of Immortal Consciousness the highest reward that I can seek? Then if it is, would not adequate supply be whatever is needed to achieve that end?" This concept makes wealth and poverty equal partners in a bountiful, inexhaustible, spiritual supply.

We want to develop a feeling for this thought by remembering it in connection with everything we experience. From it there springs a deep appreciation and reverence for physical existence. Has it not provided you with the means through which you became a self-conscious being? Has it not nurtured the Divine in you so that it shall, one day, express perfection on earth?

When you are able to revere physical existence in this way you begin to appreciate the limitless treasures it holds for enriching the soul and the wealth of opportunities it provides for unfolding the Higher Consciousness. It must finally come to where everything you experience in daily life is

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thought of in terms of the opportunity it provides you for developing Higher Self qualities and for awakening the Inner Centers in a balanced and harmonious manner.

Now, the ability to view every life experience in this way is possible at first only in retrospect! This should alert you to the deeper meaning of one of the names for this Path — The Rewarding Intelligence of Those Who Seek! Liberation from the Wheel is here associated with the deep remembrance of the Jupiter Center. Not only is this Path directly linked to Jupiter, but it descends from Chesed, sphere of the activity of Jupiter and seat of Memory on the plane of Higher Mind.

Chesed, Memory, is also called the Measuring Intelligence. To reap the rewards of wisdom through remembrance there must be plan, order and purpose besides earnest desire! What you remember of the past should be measured accurately against the present. You might recall, for example, how strongly you once desired material possessions and then compare that with your present aspirations. It should reveal more transformations in the desire nature than you had realized and thus give you needed encouragement.

If you are able to 'stand aside' in this remembering you will begin to see how painful and joyful situations had an equal share in providing you with the treasures of enlightenment. Material poverty and material wealth are as two sides of a coin that has supplied you with the real riches of incarnate existence.

We said earlier that the realizations of some of these 'riches' can only be appreciated in retrospect. When you are directly absorbed in an experience it is not possible to be objective enough to garner its fruits. The value of poverty and failure, for instance, cannot very well be appreciated while it is happening to you. It is later, through guided, purposeful remembering that such periods can be measured rightly.

In the early years of my present life I knew extreme poverty, physical pain and sorrow. Because I was being prepared by the Inner School for my present position as Spiritual Leader of B.O.T.A., it was necessary that the experience be more intense than anything most of you will have to know. It could be called a representation of the poverty, physical pain, feelings of hopelessness, inadequacy and insecurity that characterize the present sufferings of the whole human race. Yet, although it was unique in degree for the reasons I have given, it can serve as an example of the riches that can be derived from even the most painful outer experiences.

In those early years of deprivation, I experienced the intense capacity for suffering inherent in the human soul. From it there arose in me an equally intense determination to do something about it. I yearned to find a way to soothe the suffering and sought intensely for knowledge of why and how! There followed a period of voracious reading — which included the doctrines of almost every faith. From that reading I 'recalled' for present use knowledge already grasped in past lifetimes. The whole early years' experience served to bring my previously developed qualifications into harmony with the cyclic energies and needs of the present age.

What I want you to grasp in connection with the work of this Path is that the experiences would not have given me the treasures they did if I had been aware at the time that it was riches beyond compare! While I was having these experiences I was as lost in the pain and suffering as are all who endure it. It was in retrospect — after I had completed the recapitulation period — that the riches became available to me through a form of remembering.

What was true for me is true for you, also. The early years of any lifetime recapitulate the development you have thus far unfolded and prepare you for further development and work in this one. If those years were filled with rapid change, many mistakes and painful repercussions — along with a driving determination to know the why of existence and of its suffering — you can be reasonably sure that you are treading the Accelerated Path. There is a relationship between the intensity of experiences and the rapidity of changing events in the early years of an incarnation and the level of evolutionary development that one has thus far unfolded.

There is also a correlation between the practice of recalling early life experiences and the yet deeper recollection of past lives and past cycles of the Life-power's unfoldment, associated in Tarot with Jupiter and Key 10. What you are now practicing is a preparation for that deeper recollection. As advanced Builders of many years' standing, all of you have enough 'past' in this lifetime for ample recollection. Through orderly remembering, in the manner already indicated, you will develop the skills and discrimination necessary before recall of past incarnations is either beneficial or free from the dangers of delusion and error. You will remember into past lives when you are ripe for it and when it has value for you. To seek it for itself can lead you off the Path onto byways that delude and delay.

Valuable insights can be gained right now through the law of correspondence. Just as the development of the fetus in the womb recapitulates the stages of the Life-power's physiological development, so do the early years of an incarnation recapitulate, in essence, the mental, emotional and psychical developments you have thus far completed. It is an aspect of the law of cyclic unfoldment and it holds true throughout the vastness of the universe. When a new cycle begins, large or small, the essence of all that has so far been developed is repeated before new development begins.

There are certain things you should be alert to in the practice of retrospection. Seek to perceive principles as they have worked out in your past so you will be able to apply them more constructively in the future. You might see, for instance, how expectations of failure more than fulfilled themselves; or how early feelings that you were unlovable and undeserving projected that image of you to others and prevented you from accepting love or appreciation even when they were offered.

Expectations such as these — that are cramped and menial — restrict the experiences that can flow into life. Those who are born into the ghettos and slums of our cities are caught up in a vicious circle of expecting poverty and hopelessness. In the same general way that your early feelings of inferiority limited your ability to accept love, so, too, those who are imprisoned by poverty continue to perpetuate it until they are given an opportunity to envision more bountifully.

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Furthermore, that part of present humanity who are not victims of abject poverty are yet victims of the general fearfulness and insecurity that seems never to be satisfied no matter how much material wealth is accumulated. Part of our work is to act as 'seed planters' in the collective consciousness by assisting in the development of images and feelings that will help alleviate all this hopelessness, insecurity and fear.

What should be noted in this connection is that even though for you, as advanced aspirants, a period of poverty and deprivation might have a purpose — because it would allow you to understand the pains and needs of others whom you are destined to help — this does not hold true for most of humanity. For those too caught up in it, poverty is a definite hindrance that needs to be eliminated. For others, who are caught up in the anxiety and insecurity related to it, a new set of values is needed. Eventually, it is true, an excessive concern for material wealth can lead to a search inward, especially if it has been successful. Disappointment and despair over the transitoriness of what has been given a lifetime of attention and energy often does just that. It is an aspect of the test of riches which we will discuss more fully at another time. But notwithstanding this, in its present form and for most of humanity, the concern for having enough money is excessive in degree and needs to be alleviated.

The insecurity, fearfulness and anxiety that is being experienced by so many is a distorted projection in the collective consciousness of old requirements that serve no constructive purpose any more. You are a part of the Hierarchical Plan that has for one of its immediate goals the clearing away of enough of these stagnant patterns of suffering and fearfulness to allow the New Age energies to 'get through'. As the Aquarian Age influences are able to penetrate more extensively, they will stimulate human awareness of the unity of life and consequent feelings of compassion and caring about others. It is in this way that humanity will begin to move out of its present gross overconcern for outer values and appearances and begin to turn inward to where the real treasures of existence may be found.

Realize, however, that the responses and feelings which now inhibit spiritual unfoldment were essential at an earlier stage of human development. It is the perpetuating of old needs by a humanity which no longer requires them that is at the root of so-called present evils. For example, the experiences of fear, hunger and physical pain were necessary at an earlier stage of human evolution. They served to awaken the then dim consciousness of humanity to its outer environment. The extreme dullness of awareness at that time needed very strong outside impacts to make any impression at all. But that outer focus was to develop self-consciousness fully and for the main body of humanity it is mostly accomplished. These old needs, therefore, no longer carry the usefulness they once did and their continuing expression becomes a definite hindrance.

It is up to us to help rid the collective human consciousness of these old patterns of fearfulness and insecurity about everything, and especially about adequate supply. In this work you will be open to much guidance and the outpouring of much love. Although you begin by remembering with humanity in its insecurity and pain, your remembrance will expand outward as you continue — past the transitory and delusory — into the all-embracing

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beneficence of the Real Self. That is the beneficence and love you want to give the strength of your attention to! That is the Reality you want all of mankind to yearn for and seek! For whomsoever seeks with love and compassion will surely find the limitless treasures of the Self within the heart.

TECHNIQUE

In the last lesson we began visualizations of the Golden Qabalistic Cross. We will continue now, combining the Cross visualization with that of our ascent through the Paths and Grades of the Tree.

Prepare yourself by establishing deep and rhythmic breathing, and then visualize yourself backed into the Tree of Life (as in Lesson 49 diagram), with the Supernal Kether, Chokmah and Binah surrounding your head and all the other Sephiroth in their proper places.

Intone the Holy Names of the Three Supernals: Eheyeh Yod Heh Vav Heh Elohim, and give this meditation:

"Oh Thou, Eternal Indivisible One! Thy Will and Wisdom and Understanding pervade Thy universe."

Turn your attention next to Malkuth; intone Adonai and give this meditation:

"Thou art the Holy, Holy One! Thy Kingdom is a mirror for the wondrous light of the Crown."

Give attention next to Yesod as you intone its Holy Name: Shaddai El Chai, and give this meditation:

"Thou art the Foundation of nature's remembrance! Thy order guides me back to union with the Self."

Put attention next on Tiphareth; intone Yeheshuah and give this meditation:

"Thou art the Inner Sun! Thy light illumines everything, revealing Beauty I did not see before."

From Tiphareth extend your attention up through the Path of Lamed to Geburah near your right shoulder. Intone Elohim Gebur and give this meditation:

"Thou art the Will of the Ego within my heart! Thou preparest me with Courage and Strength for all that lies ahead."

Bring your attention back to the yellow sphere of Tiphareth, briefly, and then send it down to Netzach, the sphere of Desire near your left hip. Intone Yod Heh Vav Heh Tzabaoth as you visualize Netzach expanding until you feel yourself as centered within its vibrating green light. Then give this meditation:

"Thy gift to me is great indeed! Through the interlacing of joys and sorrows, Thou didst teach me to feel, to care, to sympathize . . . and finally, to reach upward toward Thy boundless, limitless Love."

Visualize yourself ascending into the Path of Kaph until you are centered in an aura of vibrating violet light. Intone Kaph on the note A# and give this meditation:

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"Thou art the Path of Fulfillment, open to all who have learned the secret of Desire!"

Now visualize yourself entering into Chesed for the first time. Intone El (Ale) on the note G# and give this meditation:

"To enter Thy sphere fully is my all-consuming goal. Wouldst that the Joy Thou givest, fill every human heart."

Return, now, to Tiphareth in your imagery. We want to transform the Tree into the Golden Qabalistic Cross. Visualize Kether as ascending until it is four feet above your head. From it image the golden light pouring outward and descending through you until it reaches Malkuth, which is now to be visualized as four feet below you. Continue this imagining until you feel the light descending and returning in a rhythmic, measured flow.

Next, think of the three Sephiroth of the Pillar of Severity as being represented by Geburah, which you should visualize at a point four feet out from the right side of you (see last lesson for details). From it issues a golden stream of flowing light that extends through the center of you over to Chesed, now situated four feet out from your left side and now representing the whole Pillar of Mercy. Pause until you feel the energy flowing across you from right to left and back again in a rhythmic, measured flow.

Intone Yeheshuah once again as you continue visualizing the Golden Cross flowing up and down from Kether to Malkuth and back and forth from Geburah to Chesed! Then give this meditation:

"Oh Thou, Eternal Self within! My eyes are beginning to see Thy Radiance; my ears are beginning to hear Thy Voice; and my heart is beginning to remember Thy Divinity! Let Thy blessings extend outward to all the directions of space!"

As you speak these words center your attention once more in Tiphareth and pour out feelings of love and tenderness and compassion in every direction! What you have received, you thus give out to all who are in need.

Finish in the usual manner. ##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Sixty

(from the transcripts of class lectures by Ann Davies)

By considering Key 10 specifically as the link between the desire nature and the Grade of Exempt Adept, a new comprehension of its symbolism can be obtained. Desire has been preparing you for long ages. Without strong desires you would not have attracted the experiences needed to tread the Path of Kaph.

In this lifetime or past ones you have desired worldly success many times and failed; you have desired it and succeeded. You have desired all manner of objects and possessions until you tired of them and felt the emptiness of victories made meaningless by death. The seeming futility of striving for things so transitory eventually drove you in search of knowledge; in search of some meaning and purpose to existence.

By its very nature that search eventually leads to the Path of Return. Its beginnings can be represented by the Paths and Grades that lead into Tiphareth and the birth of Higher Self awareness. But, like the self-awareness of a very young child, awareness of the Higher Self is hazy and evanescent at first. It needs the nourishment of attention in order to develop and grow strong. The Paths and Sephiroth on the Severity side of the Tree provide that strength. Through them, disciplines and controls are established and transformations are made that permit the Real Self to assume more and more dominion over the personality.

Now we have returned to Netzach on the Mercy side of the Tree. Because much has already been accomplished, you are prepared to increase the intensity of desire without the risk of any real error. Desire is a mighty power and it is essential if you are going to ascend this Path and reap the 'reward of those who seek'! The search is inward and the reward is remembering who and what you really are! Because it requires intense yearning, the first thing we need to grasp is the source of desire itself. What is it that makes you yearn for knowledge, for peace, for love, for light — for anything at all?

The Pillar of Mercy originates in Chokmah, the Wisdom of the Supernal Father. "What thou seekest, truly that thou art. The treasure thou journeyest afar to find is the Jewel of Eternity in thy heart of hearts." You remember that this is truth as desire ascends through the Path of Kaph to union with Memory on the plane of Higher Mind. The Wisdom you yearn for is already known by the portion of you that dwells on that Higher Mental Plane.

In essence it is the truth of unity that is recalled. While in conscious union with Higher Mind you remember with that level of mind. You experience the all-pervasiveness of Chaiah, the Life-force of Chokmah, and perceive how indissolubly linked are all things and planes and beings. As the recollection unfolds, a glimpse of the over-all PLAN of Evolution is presented to you. Its beauty, its magnificence, its unwavering beneficence fills you with joy and ecstasy! From it a greatly expanded comprehension of the meaning of existence emerges, and with it an intense yearning to help bring the joy of that comprehension to all who dwell on earth.

Sphinx:
through
feet

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It is in this way that personal desire becomes concentrated with Universal Desire, and whatever may remain of the delusory and selfish begins to disappear. Desire is what binds us to earth while we think we are apart. Desire is what frees us from those bonds when its power is turned in earnest toward learning how to serve.

This Path is the link between Netzach on the plane of personal mind and Chesed, the 'storehouse' of higher Mind. Besides being the Memory aspect of the Egoic Triad, Chesed is also the sphere of the Measuring Intelligence, of Bountiful Supply, and of All-embracing Beneficence. When you remember with the One Ego you share in that One's knowledge of measurement and proportion as it expresses throughout the Cosmos. The secret of measurement is the secret of form and thus of adequate supply. "God geometrizes", you have heard, but do you comprehend?

This comprehension of measurement which holds the secret of 'drawing all things needful' is linked here with unwavering beneficence for all that lives. When you become open to Chesed you share in its reception of Wisdom from Chokmah. The closest you can come to describing what you experience as the Divine Motivation behind the whole creative process is . . . All-embracing Beneficence. This is indeed a Universe of Love!

As your personal motives get synchronized with That Motive you begin to receive all that is needed to finish the Great Work. You are able to comprehend principles whereby the One Life fashions forms out of the formless essence. And you are able to apply what you have grasped to bring perfection to your Microcosmic World.

All this comprehension is linked with the practice of beneficence. It is an actual force . . . a substance even! It does truly prepare your vehicles, of thought and feeling and response, to receive, comprehend and then transmit — clothed in appropriate forms — inspirations from the Hierarchy of Light.

Since the Path of Kaph is open only to a Greater Adept it is evident that treading it requires much development and accumulated knowledge. You have to know enough about what you want to know to ask the questions whose answers are the 'reward of those who seek'. Let's look once again at Key 10, this time thinking of it as a representation of that reward of true comprehension which leads to liberation from the Wheel.

The Wheel in Key 10 is divided, from the center outward, into the four Qabalistic Worlds. Atziluth — the World of Yod, of Fire, of Will-ideas and of Divine Beings is its central point. Briah — the World of the first Heh, of Water, of Creation and of Archangels is the inner circle divided by eight spokes. Yetzirah — the World of Vav, of Air, of Formation and of the Angelic Hosts is the circle containing the Alchemical symbols. Assiah — the World of the second Heh, of Earth, of the Elements and of the cycles of visible manifestation is the outer circle.

Descending the Wheel is the Serpent fire becoming involved in form so it may rise again — with comprehension — as Man and then as More than Man until it reaches the Zenith again. Then it reigns as the

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Sphinx, Who blends the powers of nature evolved through eons of cyclings through the Wheel with the awakened Divine Spirit. Thus the Sphinx is perfected Humanity, the Divine Mediator for God in the administration of the Universe.

At the four corners are the four Sacred Creatures of the elements, the representations of the livingness that permeates all — from the innermost Reality to the outermost, seemingly mechanical order of the Universe. Now let's relate this symbolism to the comprehension that will enable you to ascend into Chesed and the Grade of Exempt Adept.

You are the Wheel! The central point is the World of the inmost Self. In Briah is Its perfected Image, the promise to be fulfilled. Thus it is symbolized as the eight-spoked wheel of the Quintessence or Fifth Essence; the Divine Spirit that rules in the Fifth Kingdom of perfected Humanity. Yetzirah depicts the hidden forces that must be brought into right proportion and balance in order that the Image in Briah can become manifest in Assiah.

The work of transmutation takes place, then, in Yetzirah. Ideals and inspirations you receive in meditation from Briatic sources must be organized into Yetzirah through personality transformations. Thus we find the symbol for dissolution in the Yetziratic circle. Recall that it is also the symbol for Aquarius, the sign of Man, the thinker.

Dissolution combined with re-synthesis is what effects transformations. Energies liberated from harmful behavior patterns must be recombined into constructive ones that will aid in the performance of the Great Work. Take such feelings as fearfulness and anxiety for instance. These are very prevalent in the collective consciousness, so they are easy to get caught up in.

Yet you, who have learned somewhat of thought control, know that energy follows what you give your attention to. You must continuously strive to resist feeding the tensions and nervousness of anxiety and fearfulness by remembering Chesed and the inexhaustible supply that is available to your every need. That Chesed remembrance links you to the plane of Higher Mind, so it has superior suggestive influence over any subconscious tendency, such as anxiety, that may rise up from below.

From your many years as a Builder of the Adytum you have surely fashioned a strong pattern of reaching for guidance and love and inspiration from a Superconscious source. There is no habit built up from projected delusions that can stand up against what is at once Higher and infinitely more true! All anxieties and fears fall into the category of projected delusions — leftovers from the past. You are actually pledged, as a candidate for initiation, to help erase all such. So, when you reach up to Chesed and refuse to let negative feelings get a hold on you — you are helping to impress qualities and energies in the collective consciousness that will eventually blot out all the shadows that stand before the Sun.

The principle thing to remember in completing the work of this Path is the need to live the ideals you have thus far grasped. Living them is what

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brings your Microcosmic 'worlds within worlds' into finer and finer alignment, one to the other. As this progresses, so does your ability to receive Higher Truths and remember them with the waking consciousness.

Inspiration from above should not just exalt you; it should guide you into improving the quality of your daily thoughts, feelings, responses and activities. This is what brings the Alchemical principles — Mercury, Sulphur and Salt — into right proportion, one to the other. This right proportion, in turn, enhances the dominion of Spirit over the elemental personality, transforming it into the equilibrated Cross of Service.

Desire provides the impetus which makes these transformations possible. Although desire, for you, must be dedicated to the fulfillment of needs that further the ends of all humanity, this does not mean that you no longer have personal desires. What you desire personally does need to be in right relationship to your level of unfoldment and your grasp of inner knowledge. Once you comprehend the formative power of human consciousness — especially when focused by desire — you have more responsibility in the way you use it.

Right measurement is the key. What may be development for another could be the opposite for you. Selfish material ambition may lead into spiritual aspiration for one who has not yet entered the Path, but for one who has, such ambition would be a grave error.

Yet, if you comprehend rightly, you should realize that personal desires need not, nor should not, be eliminated or 'killed out'. The right direction of desire makes it expand beyond the merely personal. It gives it a new dimension, a significance that is universal also. The happiness of a constructive desire, fulfilled, emanates feelings that are helpful to others. Impressions are made in the collective level that lift its consciousness. You help extend light in the darkness through all such outpouring of the bountifulness and beneficence of Chesed.

For instance, you might desire a vacation in the mountains so that all your senses can be exalted by nature's beauties and wonders. If your desire to satisfy personal pleasure has in it love and tenderness for all the creatures of nature, then your love assists in their evolution by way of the joy you feel through them. A fulfillment of desire that is satisfying you personally has also been comprehended as having a significance that goes beyond you.

More than this, your loving attention given to any of nature's forms or phenomena enables its inner reality to make an impression on you. Such impressions aid in activating the Inner Holy Planets. You begin to 'see into' things when a desire to experience their pleasures is joined with a loving quest.

Thus joy and fulfillment are never in error when you strive to perceive not just their personal, but also their universal, significance. The fulfillment of any desire that you take time to relate to its universal significance would never be at the expense of another or even interfere with what you might consider their best interests.

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No one but a Master of Wisdom can look into the soul of another and know its deepest needs. The most beneficent desire you can have for loved ones is that they experience whatever is needed to lead them further along the Path to Self awakening. This is not always easy. Someone you love dearly may need sorrow to unfold. Yet to desire in this way for beloveds is an equilibration of Severity and Mercy in the highest, truest sense.

TECHNIQUE

With this visualization we will complete our ascent through the Path of Kaph, the first one that leads into Chesed and the Grade of Exempt Adept.

Begin by imaging yourself as one with the whole Tree! Breathing deeply and rhythmically in and out, with your attention now on the Supernal Sephiroth surrounding your head, chant their Holy Names (Eheyeh Yod Heh Vav Heh Elohim) and give this meditation:

"Thou art the Eternal Source of light and life and love! Thou art the inmost essence of us all."

Focus attention on Malkuth; intone its Holy Name (Adonai) and give this meditation:

"Oh Thou, Divinity of Earth! Thy inner Holy Being is one with The Eternal Source."

Bring attention up to Yesod; intone its Holy Name (Shaddai El Chai) and give this meditation:

"Thou art the foundation of livingness; the base of strength from which I reach up to the stars."

Give attention to Tiphareth; intone its Holy Name (Yeheshuah) and give this meditation:

"Thou art the Word within my soul, the Sacred Word of Divine Origin."

Put attention on Geburah; intone its Holy Name (Elohim Gebur) and give this meditation:

"Oh Thou, Strength of the Creative Ones! Thou givest Thy power to all who know and obey Thy ever perfect law."

Put attention on Netzach; intone its Holy Name (Yod Heh Vav Heh Tzabaoth). Now visualize its green sphere expanding, expanding until you are centered within it; then give this meditation:

"Oh Thou, luminous sphere of desire! Thou preparest me to seek the Truth that leads to liberation."

Visualize yourself ascending upward from the green sphere in which you were centered into an aura of violet light for the Path of Kaph. Intone Kaph on the note A# and give this meditation:

"Thou hast gifted me with the treasure of comprehension; the grasp of Truth that shall one day set me free."

Now visualize yourself entering into the blue sphere of Chesed. Intone El on the note G# and give this meditation:

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"Thou art the remembrance of the Self within my heart. Through Thee I experience the benevolence that embraces all the worlds."

Return to the visualization of yourself as one with the whole Tree. With attention once again centered in Tiphareth, visualize the Golden Qabalistic Cross as outlined in the last two lessons. When it is in full motion in your imagery, intone Yeheshuah once again and give this meditation:

"Thou, Oh Central Presence, hast revealed Thy true nature to me. Thou art the threefold receptacle of Supernal Will, Wisdom and Love."

Finish in the usual manner. ##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Sixty-one

(from the transcripts of class lectures by Ann Davies)

The second Path leading into Chesed from a Sephirah below is the 20th Path of the letter Yod. As the link between Tiphareth and Chesed it unites the qualities and powers developed in the Grade of Lesser Adept to those of Exempt Adept. In the Path of Kaph, which we have just completed, we linked the idealisms and sympathies we developed in the Grade of Philosophus to their Higher Plane counterparts in Chesed. Now we return to Tiphareth to link Egoic level awareness with Egoic level remembrance.

The 'Glimpse of Glory' received in Tiphareth through Union with the Ego needs to be extended into a more definite influence over your every daily act. In order for this to take place the 'Glory' must be remembered — not so much actively as pervasively, as an underneath coloring that tinges all. To the accomplishment of this extended influence of Light, our work in this Path will be dedicated.

The letter Yod, to which this Path is attributed, is called the letter of the Father, Chokmah; but it is also assigned to Kether, Will. In the Tetragrammaton, יהוה, the tip of Yod is assigned to Will, while the rest of the letter represents Wisdom. This dual attribution is indicated in other ways also. The Path of Yod is called the Intelligence of Will, while in its Tarot symbol, Key 9, the Hermit wears a grey robe to identify Him with Wisdom.

On the Pillar of Mercy, Kether and Chokmah flow into Chesed, so that they are the source of Egoic level remembrance. It is through that remembrance that you experience identity with the One Will and share in that One's eternal outpouring of Wisdom.

Yet the same Will-Wisdom is associated with the 20th Path which ascends into Chesed from a Sephirah below it. What is indicated is that a correlating aspect of this remembrance must be accomplished in the Path of Yod as a preparation for Conscious remembrance in Chesed.

What it is that has to be accomplished to ascend into Chesed is indicated by further relationships to the Path of Yod. Although Yod represents Kether, primarily it is the letter of the Father, Chokmah. To Chokmah is attributed Chaiah, חַיָּה, the Life-force that flows into all the Sephiroth below. This flow of Wisdom is called Mezlah, מְזָלָה, the Holy Influence. It indwells every atom of the Universe, pervading all with the Will and Wisdom that whirled forth at the beginning of this whole cycle of the Life-Power's manifestation. This means that every atom of the Universe is impressed with the essence of that Divine Will-Wisdom!

The same idea arises in reference to Yod as a Hebrew letter. It is the root or Father of all the other letters, a part of each one of them. It is the flame of all-pervading fire! Among the Worlds, Yod is attributed to Atziluth, the originating principle level or World of Will-ideas. Thus it is a symbol of the One Fire, the indwelling active principle in everything. There is not a point in space where the Presence of the Father is absent.

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The number of Mezlah, מזל, the Holy Influence, is 78. This is also the number of lechem, לחם, bread, and of מלך, melek, a Hebrew word for salt, which also has meanings of subsistence, maintenance, preservation. These last two Hebrew words are related to nutrition and its function of preserving and maintaining life. Here is the Qabalistic link with the Astrological assignment to Key 9. It is Virgo, the mutable earth sign attributed physiologically to the organs of assimilation.

In earlier lessons on Key 9, Bethlehem, the place where Christ is born of a Virgin, was shown to mean House of Bread and refer, Alchemically, to the place where an essential aspect of the Great Work is performed. Virgo is ruled by Mercury and is also the place of its exaltation. Since Mercury is self-consciousness, this exaltation suggests that conscious direction of the process going on in the Virgo region is necessary in the Alchemical work.

With self-conscious direction the process can become infinitely more efficient, so that assimilation of nutrients is more complete and more finely selective. The Life-force of Chokmah is in all things! Complete assimilation of intelligently selected food can supercharge the body with that Life-force and also with extremely fine related forces that are not ordinarily released.

Taken into the bloodstream, the nutrients are circulated throughout the body, and the various organs and cell groups select the supplies they need to maintain their life. When the bloodstream becomes charged with extra Life-force or Yod force and with its finer forces that are usually left unextracted, your vehicles become correspondingly more refined.

Keep in mind that there is a connection between this Alchemical process and the Chesed level identity with the Universal Will-Wisdom. Recall now, from those earlier instructions, that the assimilation of this extra Life-force and its more subtle energies was essential to the formation of what could be called the physiological base upon which conscious participation in Superconscious Wisdom could be experienced.

It is a matter of building in more delicate sensitivities and more finely wrought structures so you can be 'touched' by high frequency energies. Through this process of refinement you gradually build yourself personal vehicles capable of responding to energies that up to now were too fine for it to assimilate, so they passed right on through. Correspondingly, the self-conscious mind was unable to remember the related Wisdom experience. It could not hold on to it except as a fleeting impression that quickly faded away. Call to mind, before proceeding, that even physical science has recognized energies with vibratory frequencies so infinitely fine and tenuous that they pass right through the earth, making no impression at all.

Therefore, if superconscious Wisdom frequencies are to be able to make enough of an impression for you to remember, there must be Wisdom frequencies that correlate built into your body. It is the 'earth' Wisdom material, derived from food, of which we speak. Through conscious attention — discriminately and intelligently given — that Wisdom

pre-
This is
Hebrew
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material is assimilated. Its presence enables you to tune in on and also preserve Cosmic Higher Wisdom frequencies so they can be registered, remembered and formulated into idea-images intelligible to the self-conscious level of mind.

The exaltation of Mercury in an Earth sign suggests the same thing in another way. As a principle, Mercury is the 'Illumination Material' — the highest of the three Alchemical principles. Its increased incorporation into the material of your personality vehicles refines them to where they are able to register finer impressions.

In one relationship the Hermit represents the Inner School Adepts, Who, having attained to liberation as individualized Rays of the One Sun, hold out the Light of Their Wisdom, continuously, to guide the way for all who are toiling up the Path. Your work in the 20th Path is devoted to practices that will prepare you to tune in on the 'wave-length' from which the Hierarchy of Light is continuously broadcasting Superconscious Wisdom.

The practices are designed to effect refinements in your body, but it must be understood that the physical refinements are the result of previous mental, emotional and vital body refinements. They represent the end result. It is worse than useless to attempt physical sensitizing through conscious attention to assimilating extra Life-force unless the mental-feeling body of Hod-Netzach and the habit body of Yesod are already well advanced in their refinement.

That is why ascent through this Path is well along the way of advancement. It comes after much mental and emotional control have been accomplished in earlier Grades, and much purification and transformation of the habit mind also. These earlier practices, through interaction and the natural law of suggestion, have already brought your body to a high degree of refinement. The work of this Path is really more of a uniting process. It synchronizes the refinements already accomplished in the several vehicles of personality so that the physical representation of Higher Wisdom — the brain — is adjusted into right alignment with the others. This alignment allows spiritual insights already experienced in the Egoic level to be realized and remembered by the Mercurial self-conscious level of mind.

Your preparation for synchronization in the Path of Yod can be compared to unfoldment of the highest Virgo qualities. As an advanced aspirant of many years you have shown persistence in the search for knowledge and patience in the thoughtful pondering of what that knowledge means in daily life. This Virgo trait of thoughtful pondering builds knowledge into the mental body — assimilates it — so it becomes a base to attract yet more knowledge. You build a base upon which increasingly more abstract reaches of knowledge can be grasped and translated into relatively concrete ideas that have a meaning here and now on the physical plane.

Your years as a Builder have also undoubtedly convinced you that service to life is the only valid reason for desiring knowledge of hidden forces. Without that conviction such knowledge could lead to increased personal egotism or a desire to know more than others for the purpose of advantage over them. The realization of unity, so reiterated throughout all your years as a Builder, has certainly dispelled any such separative motives

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from your consciousness. The discriminative faculty should enable you to detect and acknowledge any remaining seeds along this line and continue to work at eradicating them entirely.

In order to complete the work of this Path we must give attention to certain specific physiological functions and be able, at the same time, to view them as integral parts of the vast organism that is the universe. In this perception, your work in the Path of Kaph, which we have just completed, should help you to make the enlightening comparisons.

The synchronization, or alignment of your higher vehicles with the physical vehicle, is partly a matter of learning how to include the physical body in your feelings of gratitude and devotion to Spirit. Aspirants are inclined to think of 'this' body too much as something material and properly to be mostly ignored. This is especially true at a certain stage of unfoldment. The separation or distinction between the body and its occupant is necessary at one stage of unfoldment, but, now, the Spiritual Essence that is your body needs to be realized so that the work of alignment can proceed.

There is real beauty in the processes and functions of the physical body. Not one but is a wonder of intelligence and order and fine measurement! The body is indeed a sacred and Holy Temple which we should revere for the miracle of miracles that it is! It is a gift of the Ages — a sacred instrument through which the evolution of conscious awareness can proceed.

Before continuing in our ascent through the Path of Yod, I would like you to pause during this period and ponder the beauty and miracle of your Temple — to marvel over the exquisite precision of its workings, to ponder it with gratefulness and love. The gratitude is for the devoted service that your body performs for you continuously all through the day — often in the face of neglect, abuse, gross misconceptions about it and with evils accredited to it for which it is not at all responsible.

The misconceptions and evils attributed to our bodies are part of the projected delusion in the collective consciousness. Part of our service to humanity is to aid in the liberation of the body consciousness from these errors that have been projected upon it. We want to learn to feel gratitude for the gift of these Temples which perform all the complex functions of physical existence and leave our conscious attention free to unfold toward Union with the Indivisible One.

TECHNIQUE

In the visualization for this period we will continue our ascent toward the Grade of Exempt Adept by treading the Path of Yod.

Begin by imaging yourself as merged into the Tree with the ten Sephiroth each in its proper place relative to your body. Give attention to the Crown of Kether upon your head and to the spheres of Chokmah and Binah touching your left and right cheeks. Intone the Three Holy Supernal Names: Eheyeh Yod Heh Vav Heh Elohim, and give this meditation:

"Oh Thou, Divine Triangle of God! Thou art the Breath and Fire and Flowing Love that indwells all that is!"

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Give attention next to Malkuth at your feet; intone Adonai and give this meditation:

"Thou art the sacred dwelling-place of Divinity, Oh Holy One of Earth!"

Give attention to the sphere of Yesod at your genitals; intone Shaddai El Chai and give this meditation:

"Thou art the essence of Purity which naught can defile. Through clear vision of thy true nature the King is restored to the Throne."

Focus attention on Tiphareth, the yellow sphere surrounding your heart. Intone Yeheshuah and give this meditation:

"Oh Thou, Divine Ego within! Thou dost flower into full Beauty through a heart that is filled with love."

Put attention on the red sphere of Geburah at your right shoulder; intone Elohim Gebur and give this meditation:

"Thou providest all the Strength required to those who obey Thy Law."

Return attention to Tiphareth and visualize its yellow sphere as expanding until you are centered within it. Intone Yeheshuah and say:

"Thou hast prepared me with Thy love to traverse the Path of Yod, the Path of the Father."

Visualize yourself ascending into an aura of vibrating yellow-green light. Bring the image of The Hermit before your mental vision; intone Yod (Yode) and give this meditation:

"Thou art the fire in all things! Thou art the Father, Who dwellest in Earth as well as in Heaven!"

Visualize yourself entering into the blue sphere of Chesed. Intone El on the note G# and give this meditation:

"In Thy sphere I hear Words of Supernal Will and Wisdom. Thy love bestows on me the gift of remembering."

Return now to the visualization of yourself as one with the Tree. Focus attention in Tiphareth as you set into motion the movements of the Golden Qabalistic Cross. Image it in all its beauty as flowing up and down from Kether to Malkuth and back and forth from Chesed to Geburah. Intone Yeheshuah once again and then finish in the usual manner. ##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Sixty-two

(from the transcripts of class lectures by Ann Davies)

In the Qabalistic method of Initiation that we follow, ascent through the 20th Path represents successful linkage between the 'I' consciousness in Tiphareth and the storehouse of Higher Wisdom in Chesed. It is through this opened Path that you are able to share in the continuous meditations of the Hierarchy of Adepts. Their Light becomes perceptible to your inwardly opened senses.

That is the link . . . your inwardly opened senses. It is really the same thing as active functioning of the Inner Holy Planets, an endeavor we have been working toward all these many years. The Planet that completes the linkage is Mercury. With its awakening from latency you begin to register Higher Plane 'events' in the physical brain. They have to be registered before they are available for recall by the self-conscious level of mind.

The Mercury center is physiologically associated with the Pineal Gland in the brain. When this rudimentary organ is actively functioning it is able to unite with the frequencies of electrical activity that transmit Higher Wisdom. This is one aspect of the function assigned to Key 9, which is coition.

The Wisdom frequencies are extremely fine, and yet very powerful. Fortunately they make no impression on an unprepared brain unless unwise practices have accelerated its activity in an unbalanced manner. Until all the vehicles of individuality are, for the most part, synchronized in their degree of preparation, response to these powerful energies is premature and can do great damage.

The Pineal Gland or Mercury Center is what has also been called: The Third Eye, The Organ of Spiritual Vision, The Secret Place of the Most High, In Zion, Adytum, and many other names also. You have been working on its completion throughout your years as a Builder. The practices associated with the Virgo Stage of Alchemical transmutation — in which Mercury is the active principle — are particularly important in the portion of Inner Vision awakening assigned to the Path of Yod.

The Virgo stage of the Great Work is called Dissolution. It refers to the conscious introduction of practices designed to improve the assimilative process and make it more complete, more efficient and more discriminatingly refined. Assimilation, it should be carefully considered, refers to what is taken into the subtle bodies as well as into the physical one.

The first requirement is selectiveness (a positive Virgo attribute, incidentally). In the case of physical assimilation it is a matter of selecting foods that intelligent research has shown to be important in maintaining the health of the body. The necessary materials have to be available before they can be assimilated.

Psychic assimilation has to become extremely discriminating.

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Occult work increases your sensitivity to the subjective side of all that surrounds you. Through the gradually opening inner sensorium, you become very sensitive to the feelings and responses of other living beings. You must become very selective in what you permit yourself to accept or allow to influence you. Within that ocean of subjective unity are influences which reflect the beneficence of Chesed. By cultivating and accepting these as your influence you come into rapport with the Plane from which they are reflected. You are put 'in touch' with the Higher Mental Plane.

It is significant here to ponder the relationship between Chesed and Yesod. Yesod, the sphere of the Moon, is violet, the color of Jupiter, whose sphere is in Chesed; while Chesed is blue, the color assigned to the Moon. They both represent Memory. An essential part of the Great Work is to clear Yesod so it will reflect, undistorted, the Wisdom held in its Higher Plane counterpart.

Actually, before either physical or psychic assimilation can be sufficiently selective, right mental assimilation must precede them. We have been carrying out this portion of the Work for years. As an advanced Builder your studies and related practices have served to construct within you a base of right knowledge that is both extensive and selective.

This base of right knowledge is the mental body equivalent to the base of 'wisdom material' extracted by right methods from food. Both provide the refined 'earth' frequencies which must be present in order to attract and assimilate the related Wisdom frequencies being broadcast from Higher Planes.

Dissolution, in reference to this mental preparation, refers to the process whereby we refine the quality of this base of knowledge. Much of the information everyone is exposed to as a human being is tainted with error. It has to be dissolved down to its principle level so that the truth which is in it can be extracted and then re-assimilated in a more unadulterated form.

Your many years of study have served to bring this mental process of Dissolution and re-assimilation to a relatively high degree of efficiency. It, in turn, has had an effect upon the paralleling psychic and physical processes. It has had a refining effect on them. Through the workings of the law of suggestion, mental enlightenment has brought your astral and physical bodies to a corresponding degree of enlightenment. It has prepared them for the more conscious and demanding aspects of the work now at hand; the work whose proposed object is the opening of the Organ of Spiritual Vision.

Put in another way, we could say that before the actual practice is undertaken in which you consciously take charge of physical assimilation and in which you are more than just vaguely aware of the subtle influences that surround you, much preliminary transmutation has already taken place. The work of the Path of Yod, linked as it is with Key 9 and Virgo, represents an advanced level of the Dissolution Stage. In it you begin, quite knowingly and deliberately, assembling the materials that are needed in order to activate the Organ through which contact with the Adepts can take place.

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Actually, the influence you contact is that of the Chasidim or Compassionate Ones. These titles are comparable to that of Exempt Adept and refer to Those whose presiding state of awareness 'resides' in Chesed. Through the opened Path of Yod, influence from that level of MIND is received by the image-making faculty in Tiphareth. Your first experiences are in the form of thought-images that illumine the mind.

Recall that the function attributed to Key 9 is coition and that the sense of touch is also assigned to this Key. The literal meaning of coition is 'to come together'. It is used to designate conjunction in general, such as between heavenly bodies, but its most usual use is in reference to the coming together in sexual union; a union that has for its purpose the birth of a new organism.

You have heard that the energy which impels to sexual union and is responsible for the ecstatic sensual pleasures of that union is the same energy that brings the ecstasy of Union with Divinity. More than this, recall from earlier instructions (Qabalistic Doctrines on Sexual Polarity course) that in an ideal marriage relationship the physical union can help bring you to the experience of the Higher Union.

That ideal type of union requires deep love and mutual veneration between the mates. It also requires the right mental and emotional attitudes towards sex in general. In the cultivation of purer, more reverential associations with the idea of union between the sexes lies a necessary phase of the volatilization and subsequent re-assimilation related to the Dissolution Stage of the Great Work.

Until you have become sufficiently free from feelings of shame and guilt — as well as from the equally erroneous clinical or 'natural bodily function' attitude which invites promiscuity — the energy is not free to soar like the Eagle! Purged of wrong mental and emotional associations, the physical expression is purged also and the energy is freed of the hindrances which block its ascent through the Path of Yod.

Note that Tiphareth is yellow, the color of Mercury. As the Higher Self comes into dominion, the Mercury Center begins to open. Recall that any Sephirah is feminine or receptive in relation to a Sephirah above it. Tiphareth, representing personal self-awareness, is receptive to Chesed through the opened Path of Yod. In its turn the opened Path of Yod represents completion of the Dissolution Stage, in which the personality vehicles have been duly refined and purged of all obstructions to the downflow from Chesed.

When everything is ready the vibratory frequencies of Chesed — which 'preserve' the Wisdom of Chokmah — are able to unite with the frequencies of the physical brain. The Union activates the image-making faculty into producing thought-forms which reflect that Wisdom, providing there is a base of knowledge present to be acted upon.

Discriminative assimilation of knowledge is what provides the base for the production of thought-forms fathered by Wisdom. That is why intellectual preparation is so insisted upon in the Great Work. The acquisition of knowledge plus well developed faculties of reason, logic and discrimina-

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tion are essentials. Without them the spiritual vibrations experienced in Union with Chesed could not be 'turned into earth'. You would not be able to translate them into methods and ideas helpful to this plane of name and form.

Thus we find Yod, the letter of Supernal Will and Wisdom and of the Archetypal World of Divinity, associated with the earthy mental sign, Virgo. Practical intelligence is the substance upon which Wisdom can impress Its treasures. Without it, Spiritual experiences are possible through intense devotion, but they will be unproductive of Light for 'this world'. The blissful experiences of the mystics of old were full of love and good intentions, but because they lacked practical intelligence their love was often a curse. At any rate, the mystical approach, based on intense emotional devotion but devoid of practical intelligence, belongs to an earlier age of Initiation and can only lead to error in this Cycle.

It should be realized that the capacity to unite with the level of MIND which transmits Higher Wisdom, and retain impressions of it, is very gradually unfolded. Recall instructions on Key 18, attributed to Pisces, the opposite-complement of Virgo and Key 9. On the Tree of Life, Key 18 is the Corporeal Intelligence and has to do with the gradual transformation of the body consciousness. It refers to the consciousness of your mental-emotional and astral-etheric bodies as well as your physical body. Until the refinements are equalized and the alignments completed between these bodies, your reception of Wisdom will not be altogether satisfactory.

What you should realize is that genuine Superconscious experiences are not easy to distinguish, at first, from the results of careful mental pondering. Indeed, the higher experiences are extensions of persistence in thought development. At any rate, even though what you receive seems to you to be no more than the product of ordinary thinking, if you emerge from it with something known that you did not know before, then it is a form of spiritual enlightenment and perhaps more significant than you realize at present.

The important ingredient is persistence and a feeling of gratitude for what you have received — whatever the source. Continue in this way, patiently gathering knowledge from your lessons and assimilating it thoroughly by utilizing reason, logic, analysis and correspondence as far as they will take you. Then in the quiescence of meditation, reverently submit your conclusions and ask to have them completed by Union with a Higher Source.

If you are patient in this process, sooner or later something begins to occur. In the early stages of union with the plane of Higher Mind, the 'different' impressions you receive are very delicate. You are aware of having been touched by something lovely but the details fade away as you seek to remember. If you persist, yet more occurs. Along with the new perceptions you receive about the question you are asking, a wondrous feeling arises within you. It is a pervasive feeling that is most closely described as being similar to the way you felt when you were very much in love and totally engrossed in adoration and ecstasy over your beloved.

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This wonderful pervading feeling, in which you feel yourself to be immersed, is an indication that you are beginning to receive from the all-embracing beneficence of Chesed. As it permeates you with its flowing waves of love you feel that you must send it out from you. There is something in it that must be shared, that must be given.

When experiences such as this begin to occur you can know that the pattern of linkage with the Higher Mental Plane is becoming more definite and distinct. You have opened the Path of the Father and received benedictions from the Compassionate Ones. Through that Union will come the yet higher Union with the Father in Chokmah and with the Indivisible One.

TECHNIQUE

In this practice we will symbolically tread the 20th Path once again. First, however, let's reaffirm our preparedness for it by imaging ourselves as one with the Tree.

Begin by visualizing each of the 10 Sephiroth in proper relationship to your body, as we have been doing. When this image is established give your attention to the Supernal Triad surrounding your head. Intone the three Divine Names: Eheyeh Yod Heh Vav Heh Elohim and give this meditation:

"Oh Infinite Divine One, it is Thee I adore! Thou hast blessed me with Thy Life and let me share in Thy Mind. Thou art All in All to me!"

Give your attention now to the sphere of Malkuth, the Kingdom in which you stand. Intone Adonai and give this meditation:

"Thou art the flowering of Spirit! Thou hast sheltered me and given me sustenance. I give Thee reverence, Oh Thou, Lord of Earth!"

Bring your attention up to Yesod, the violet sphere that surrounds your genitals. Intone Shaddai El Chai and give this meditation:

"Thou art the Vital Breath of Life, Whose Strength pervades all the Kingdoms! Thy remembrance forms the Foundation from which I ascend to remember the Self."

Give attention next to the yellow sphere of Tiphareth which encompasses your heart. Intone Yeheshuah and give this meditation:

"Oh Thou, Sun of Beauty and of Love. Thou art the rightful Ruler within me. Thou preparest me for immortality."

From Tiphareth send your attention up the Path of Lamed to focus in Geburah, the red sphere that is touching your right shoulder. Intone Elohim Gebur and give this meditation:

"Thou art the discernible Law! Thy workings reveal to those who seek the purpose of Primal Will."

Return your attention to Tiphareth and visualize its sphere expanding until you are centered within it. Intone Yeheshuah again and give this meditation:

"Thou, Oh Central Presence, hast prepared me to ascend the Path of Yod. Even more, Thou art with me all the Way."

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Envision yourself ascending into a yellow-green aura, emblematic of the Path of Yod. Intone Yod on the note F and give this meditation:

"Thou art the Path of the Father wherein the fires meet. Thou unitest Earth to Heaven in perfect harmony. "

Visualize yourself entering into the blue sphere of Chesed. Intone El on the note G# and give this meditation:

"Oh Thou, Who dost pour out blessings eternally, let me be a messenger of Thy Love. "

Return to the visualization of yourself backed into the Tree of Life and then begin the motions of the Golden Qabalistic Cross, as before. Its central point is Tiphareth. When the motions are flowing freely up and down, back and forth — intone Yeheshuah once again and then Amen.

Finish in the usual manner. ##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Sixty-three

(from the transcripts of class lectures by Ann Davies)

The Hermit portrays a Master of Wisdom or liberated Adept. His lantern is emblematic of the guidance offered by Those Who Know to those who seek. He is ancient in appearance to indicate that the guidance He offers is the fruit of much experience, much living, many lives.

A six-pointed star is the source of the light streaming from His lantern. The star is formed by the interlacing of a triangle of fire with a triangle of water. It is symbolic of the merging of opposite forces, particularly the merging of Chokmah and Binah since Thy represent the Primal roots of these two elements.

At the dawn of a cycle of manifestation Chokmah and Binah emanate as poles of the Indivisible Kether. The Life-force of Chokmah is unproductive except in conjunction with the substance of Binah. Likewise, the substance of the Mother is an abstraction until merged with the Father. It is knowledge of this Union which is being offered by the Hermit; a Union through which the manifest Universe comes into being.

Adeptship, as symbolized by the Hermit, refers to a state of development in which Union is known as a fullness of reconciled opposites. There are several seeming contradictions related to Key 9 which hint at this idea. Through the letter Yod it is a symbol of the Father; while Virgo, its astrological sign, associates it with the feminine principle. Virgo is ruled by Mercury, the discriminating, separating planet; yet to this Key the function of coition or union is attributed. The concept is given of a knowing unity; of a consciousness of union that is only possible after thorough comprehension of distinctions has been gained.

The Alchemical process and bodily area attributed to Key 9 suggest the same basic principle in another way. Dissolution is definitely separative, while Assimilation synthesizes. There is a correlation between the duality of these two processes and the whole of evolution. Generic Humanity descends from unconscious unity into manifestation in order to develop distinct self-consciousness so it can return to unity and be aware of it.

You have heard that Initiatory work is but an accelerated version of evolution. No law is set aside. Through practices that correspond to Dissolution, knowledge of formative principles is obtained. By consciously cooperating with these principles the Alchemist is able to adjust the relationship between certain energies that play through personality. He aligns them with their universal counterparts in such a way that he begins to receive glimpses of the all-encompassing Whole. Such practices, followed with consistency and dedication, eventually culminate in the state of completion portrayed by the Hermit.

The Mastery which He symbolizes should be realized as resulting from His ability to express qualities and wield powers which are present as potentials in every human being. Initiation can be compared to the way

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plants are caused to bloom early in the controlled atmosphere of a greenhouse. Through careful observation and testing, the principles of plant growth and development are recognized. Then the nutrients and conditions which such observation show to be important are provided in an abundant and sustained manner. No law is set aside in their quickening. Rather, are the laws of plant unfoldment followed more perfectly than is possible in unaided nature.

In a similar way the laws which govern human unfoldment can be recognized and then cooperated with. You should be able to see a correspondence between what has just been written and the Alchemical process attributed to Virgo, in which conscious attention is given to the assimilation of nutrients for every vehicle of personality.

Let's return to the six-pointed star and develop the associations we have with it more fully. Its presence in the Hermit's lantern suggests that it is a symbol of both the means and of the end. Through understanding of Union we return to the Union that liberates.

The six-pointed Hexagram is called the Star of the Macrocosm, since it portrays the Primal Union which creates and sustains the Universe. It is also attributed to Tiphareth, the Son or Microcosm, through the number 6. Note in Key 9 that the six-pointed star is centered in a lantern that is hexagonal in shape. If you take the star as symbolic of Tiphareth, then the Hexagon in which it is centered would represent the six-fold Ruach or Human Spirit. We have referred to it also as the total personality-complex composed of the Sephiroth from Chesed to Yesod.

Tiphareth, as the Ego awareness, is central in the six-principled Man. In an earlier lesson (Lesson 48) this Hexagon of the Human Spirit was discussed. Its full functioning was shown to be represented by establishing the Da'ath point on the Tree of Life. That is a point halfway up the Path of Gimel where the Invisible Path which links Chokmah to Geburah crosses the Invisible Path which links Binah to Chesed. Da'ath, recall, is never considered to be a separate Sephirah.

Let's enumerate some of the things we have learned about Da'ath. It is very pertinent to the work of this Path, as you will see:

- (1) It is a Hebrew word meaning knowledge. In Qabalistic writings it is attributed to the Union of Chokmah and Binah, so that it refers to the knowledge of Union offered by the Hermit. It is knowledge exemplified by the Biblical phrase, "Adam knew Eve and she conceived."
- (2) It is attributed to Tiphareth as the Son or offspring of that Union. It is further said to be Tiphareth. Through the letter Vav, Tiphareth is the single Sephirah used to indicate the total Human Spirit or Ruach as the synthesis of all universal forces both above and below. It represents the Microcosm or 'Universe in little'. Since Da'ath is particularly attributed to Tiphareth as the offspring of Divinity, it represents a Human being in whom the Ego awareness has become conscious of the Union that gave it birth.

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- (3) Da'ath is attributed to Yesod, the Foundation. Indeed, we found it to be part of the Hebrew name for the 2 - 9 Grade Baal ha-Da'ath, Master of Knowledge. Of this attribution Qabalists write, "Father and Mother are perpetually conjoined in Yesod but concealed under the mystery of Da'ath." It is the forces active in Yesod that need to be carefully distinguished one from the other; that need to be subjected to Dissolution and consciously re-assimilated. It is knowledge pertaining to Yesod that provides the base from which Tiphareth can ascend to the Supernal Da'ath.

Yesod is the 9th Sephirah so it is related to The Hermit by number. It is also related by function since Reproduction is assigned to Yesod and Coition is assigned to Key 9. The Hexagonal Lantern containing a star, which the Hermit holds out, indicates what the knowledge is He has and wants to share. It is knowledge of the hidden forces of Yesod and their right direction that He offers; knowledge of the means whereby the Mercury Center or Organ of Spiritual Vision is awakened.

When that Center is awakened it means you have succeeded in raising the frequency of your personality, as an instrument, to where union with the frequency of Higher Wisdom is possible. The Mercury Center is the 'Holy of Holies', the 'Secret Place of the Most High', the 'Inner Temple'. It has been compared to a womb in which Wisdom can be received and developed. The practices and functions attributed to Key 9 and this Path of Yod represent the means through which it is prepared for this reception by assimilation of the requisite knowledge.

Yod, the Life-force of the Father, is in all things. It begins to accumulate within you — in preparation for the opening of the Third Eye — when you first begin to aspire to spiritual knowledge. Since energy always follows attention, studious dedication to the acquisition of spiritual knowledge energizes and strengthens your mental body (Netzach-Hod). Steady practice of what you learn through such study transforms the attitudes and responses of your automatic consciousness (Yesod). The suggestive influence of such transformed responses has a refining effect on your physical body (Malkuth).

A primarily mental focus attracts extra energy to the physical vehicle of thought — the brain. It tends to raise the vibratory rate of its 'material' and to complete certain of its functions. This mental focus, combined with the practice of true beneficence, is what enables you to remember with Chesed on the plane of Higher Mind.

Look at The Hermit again! Like a crown upon His head there is a blue Yod. It is the letter of Supernal Will and Wisdom. Its blue color is symbolic of Memory, of Chesed and of the Waters of Mem.

The Crown of Yod is placed upon the Hermit's head in such a way that it coincides with the Mercury Center, the Center of reception for Higher Wisdom. It is this symbol, above all, that identifies the Hermit as an Exempt Adept and a Master of Compassion. The blue Yod Crown reveals what it is that distinguishes such an Adept from an ordinary human

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being. He has succeeded in uniting His instrument of memory with Chesed, the receiver of Will and Wisdom from above.

The blue color suggests Water and Key 12. It reminds us of the quiet, controlled mental body, portrayed by the Hanged Man, which is essential to the reception of Wisdom in meditation.

The blue color relates also to the Path of the Uniting Intelligence and to the High Priestess who represents it. Upon that Path, at the point where Mother and Father meet, the Union takes place. The High Priestess is the Recorder. She is the 'storehouse of knowledge' that is adequate to take the shape of Wisdom, to shape itself to Yod!

It is, then, right knowledge, related to Yesod, to reproduction and to Key 9, that prepares you. Dissolution is part of it in order to get rid of erroneous mental forms and their replicas below. Assimilation builds in the true knowledge and the bodily forces related to it. This completes the Hexagon of the Human Spirit and permits Tiphareth to ascend to Union in Da'ath.

The experience makes you a conscious Mediator for the Supernal Triad. You know that you are — at one and the same time — the Offspring of Chokmah and Binah and the direct Image of the Indivisible Self.

The Hermit with His blue Yod Crown is, thus, a symbol of a Human Spirit who has completed what all Humanity is destined to complete eventually. He is, at once, the Indivisible Self in Kether; the Masters and Adepts who know and serve that Self; and the Self within every human heart even before the personal ego knows. It is that Self who holds out the Light of Truth continuously — waiting and watching and guarding — until each fragment of Its Being looks upward and begins to see!

TECHNIQUE

This is the final technique in which emphasis is placed on ascent through the Path of Yod and on the consequent establishing of harmonious interaction between the spheres of Tiphareth and Chesed.

Begin with deep, rhythmical breathing. Do not neglect this part of the practice as it helps you get into harmony with the cosmic rhythms.

Now visualize yourself backed into the Tree of Life in the manner we have outlined in earlier lessons.

As soon as the image is fully established, focus attention on the Supernal Triangle that surrounds your head. Intone the Divine Names — Eheyeh Yod Heh Vav Heh Elohim — and give this meditation:

"Thou, Oh Divine Self, art One and Alone! Thou dwellest within me. Thou guidest me all the Way."

Next, attend to the sphere of Malkuth. Intone Adonai and give this meditation:

"Thou art the Temple of Holiness. The One Life perfects Thee as a Place of Glory for the Sun within my heart."

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Bring your attention up to Yesod. Intone Shaddai El Chai and give this meditation:

"Thou art the Purified One! Thou holdest the fruits of experience that preparest me for Union with the Self."

Focus attention on Tiphareth. This time, in order to give emphasis to certain linkages, we will intone the full Divine Name attributed to Tiphareth. We will intone it on the one note E. It is Yod Heh Vav Heh Eloah va-Da'ath (Yod Heh Vav Heh aya lowah vahdahth). Intone it and then give this meditation that recites its meaning:

"Thou, Oh Ego within my heart, are 'That which was, which is, which shall be — Strength and Knowledge'."

Visualize Tiphareth expanding until you are centered within it. Then image yourself ascending into the Path of Yod, which is an aura of yellow-green light. Intone Yod on the note F and give this meditation:

"Thou art the Path of Linkage! Through Thee I consciously remember in unison with the Compassionate Ones."

Visualize yourself entering into the sphere of Chesed. Intone El on the note G# and give this meditation:

"Thou art the receptacle of Wisdom! That which is experienced in Sacred Union is remembered in Thee."

Return to the image of yourself backed into the Tree of Life. Focus attention on Tiphareth. This time intone Yeheshuah and then envision the Golden Qabalistic Cross flowing up and down and back and forth. Complete the practice by chanting Amen and performing the physical exercises. ##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Sixty-four

(from the transcripts of class lectures by Ann Davies)

The 19th Path of the letter Teth links the Grade of Greater Adept in Geburah to the Grade of Exempt Adept in Chesed. It is the third and final Path leading into the third and highest Grade of the Second Order.

As a Path of Wisdom it is called the Intelligence of the Secret of Works, or the Intelligence of the Secret of all Spiritual Activities. Note that it is the second of the three Reciprocal Paths which link the two outer Pillars of the Tree. It is, moreover, the middle or mediating Reciprocal Path positioned on the Tree so that it coincides with the Higher Mental Plane.

By treading it you close the Egoic Triangle. That is, you complete the interacting flow between the three Sephiroth of the Central Self. As they begin to vibrate in unison, you become a Conscious Mediator for the Supernals in all that takes place below.

The Secret attributed to this Path is revealed when familiar things take on a new significance. In the 20th Path, which we have just completed, the Inner Eye begins to open. It reveals a 'world' that was invisible before. Commonplace events and phenomena — so familiar you had almost ceased to notice them — seem to come alive! Universal principles and laws, which up to now you merely had knowledge about, become a direct experience. Key 8, Strength, is our Tarot symbol. By recalling some of its attributions we prepare ourselves not only to 'see' that inner world, but to see it illumined by Light from the awakened Higher Mind.

Astrologically, Strength is assigned to Leo, a fire sign ruled by the Sun. The yellow color of this Key and Path link it to Tiphareth, the dwelling-place of the Ego and the Sphere of the Sun. Planetically, yellow is attributed to Mercury, portrayed in Tarot by the Magician. The Mercurial influence is indicated also by the horizontal figure 8 over the head of the Woman. In Key 1 the same symbol is over the head of the Magician.

Mercurial and Solar symbols are blended in Key 8. This brings to mind the color interchange between them and their spheres of activity on the Tree. In connection with our present work recall that it is Solar influence that develops the Mercurial intellect in Hod, and it is the developed Mercurial mentality that enables the Solar Consciousness of Tiphareth to awaken into active expression.

The figure 8 refers to the magical power of focused attention which can bring down Superconscious energy. It is positioned over the head of a Woman who resembles the Empress and Venus. It is She who must receive that energy if it is to be comprehended with any relationship to everyday existence.

Who is She? She is you prepared with knowledge and purified by love. As the awakening inner sensorium begins to reveal the vital soul of things, She is able to relate the soul image to its Higher Truth. She is the

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linking agency who gives form to abstract superconsciousness and light to revealed subconsciousness. She takes the Higher Light received in meditation and duplicates it in roses. She fashions it into a figure 8 of cultivated, positive human responses and qualities that express the Truth received from on High. When these responses have become second nature for you, then you are ready to control the Lion of Key 8. He does Her bidding because all that lives — and everything lives — responds to illumined, intelligent love.

The Red Lion is one symbol for the dynamic vital soul inherent in every Kingdom of Nature. By its color it is shown to be identical to the Mars reproductive energy active both in the Path of Peh and in the Sephirah Yesod. Peh is parallel to Teth. It links Hod to Netzach on the personal consciousness level just as Teth links Geburah to Chesed on a higher plane. Yesod is violet, the color which blends the red and blue of Geburah and Chesed.

Let's discuss the relationship between the Paths of Teth and Peh first. The letter Teth stands for the serpent force which is essentially the same as the dynamic Mars. The position of the Path of Teth on the Tree indicates that herein the force has been lifted up to activity on the Higher Mental Plane. In the Path of Peh below, Mars — in its Aries aspect as energizer of the vehicle of thought — reciprocates between Intellect and Desire. It acts as the agency through which desires effect thinking and thinking effects desires.

This same energy is the reciprocating agency between Geburah and Chesed on the Higher Mental Plane. The difference is revealed by the color of the 19th Path. Herein the Higher Self has been awakened... the Ego of Tiphareth is actively in dominion. It is only after the Higher Self is in charge that the three Sephiroth of the Egoic Triad can be brought into the perfect interaction which represents full entry into the Grade of Exempt Adept.

The Lion is also a symbol for the force active in Yesod, the vital soul which we share with all of life. It has its forms on the Astral Plane which become visible to the awakened inner senses. If the impressions and patterns of that plane are to be rightly comprehended their Higher Source must be known. As its violet color indicates, Yesod blends the red of Geburah with the blue of Chesed; the fire of Cosmic Volitional Energy with the water of Cosmic Memory.

This Higher Source of Yesod patterns is perceived from the experience in the Path of Teth. There, the same blend of forces is active, but on a higher plane. The Lion is tamed by the Woman because She understands his true nature. From the vantage point of Higher Mind the Foundation is perceived rightly. That vantage point puts you in harmony with the Ruling Intelligences behind all the vital forces of nature. You experience with the Archangelic Beings who inform the elemental lives. Because of this linkage you are able to interpret correctly; you are able to distinguish astral forms that are true to their Higher Plane Source from those that distort it.

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What links you to the Archangels is that you have succeeded in identifying Them as aspects of yourself. The Path of Teth, situated as it is on the Higher Mental Plane, represents a degree of perception possible only to a highly developed Human Ego. Before you are qualified to tread this Path you must have been through all the Grades and Paths which precede it.

What is necessary, in order to experience the Cosmic Forces that play through you, is a kind of distinguishing. This is hinted at by the Mercurial influence in Key 8, always suggestive of discrimination in some way or other. It is, however, a high level distinguishing since it is taking place on a High Plane. The Egoic Self of you, which in Tiphareth succeeded in experiencing Its Unity with all Humanity, needs now to experience the Triune quality of the Central Self.

In this Path you experience the 'I' consciousness within you as the mediating, reciprocating agency between Geburah and Chesed. The Ego of Tiphareth, the Solar Consciousness, has ascended to the Path of Teth in order to perceive its Cosmic connections. Your very identity is experienced as resulting from the focus into a point of three streams of energy which emanate from the Supernals. You realize that what seems like separate individuality eventuates from the coming together of, and subsequent interaction between, Cosmic Forces.

In this experience the three streams are perceived as originating what seems to be personal willing, thinking and feeling. These functions are related to the Volition of Geburah, the image or thought-forming faculty of Tiphareth, and the Beneficence of Chesed. It is this distinguishing that makes possible a more perfect adjustment, alignment and interaction between the three Sephiroth of the Indwelling Ego. It is this perfecting, in turn, which enables the Three to become such a Unified One that the Ego unites with Yekhidah, the Indivisible One.

In the Microcosmic work which perfects the 'bodies' of Adeptship, the Woman portrays right use of the Law She represents. It is known to you as the Law of Suggestion. Through its enlightened use you prepare the six principles of Ruach, the Total Human Spirit, for the ascent of the Serpent force. This ascent is gradual and graded, as is all else in the Initiatory process. Eventually, in the Path of Teth, it stabilizes the perfected interaction between the Sephiroth of the Egoic Triad.

The Law of Suggestion refers to the principle whereby more highly developed levels or centers of the Universal Consciousness have natural dominion over lesser developed levels or centers of that same all-pervading Consciousness. It is a statement of the Hierarchical Chain of Influence to which everything belongs and which is always and continuously in operation. Through right use of this principle you can finish the Great Work and become a knowing Administrator of Cosmic Law and a conscious Transmitter of Cosmic Love.

From your years of Spiritual training you have learned to seek influence from levels of awareness above you. Remember the words from the Emerald Tabled: "It ascends from earth to heaven and descends again

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to earth . . . " The serpent force ascends first. There has to be a preliminary refocusing of attention away from too much preoccupation with material plane matters before any inspiration can be received. Thus attention has to 'ascend' before it can begin to 'descend'.

For you this has already taken place. Through meditational and study practices you have become receptive to the Hierarchical descent. Meditation, and the devotional attitude it requires, act as a powerful suggestion that helps you to receive influence from above. The influence thus received is itself a form of suggestion. You receive from levels that have dominion over your self-conscious range. What is received must be transmitted 'downward' and that means it has to be practiced.

By practicing what is received from the Higher Mental Plane you transmit it to the Lower Mental Plane. There, through the interacting Path of Peh, Netzach and Hod are influenced. And, since Peh represents Yesod, the interaction tends to transform the personality Triad into an image and likeness of the Egoic Triad.

The first vehicle that must be influenced by the Higher Plane suggestions, then, is the Mental body of Netzach-Hod. You want your thoughts and emotions to express, as much as possible, the Ideals you receive in meditation. It takes persevering, conscious effort to complete this work. At first it seems difficult to be expected to always think and feel in the most idealistically selfless, controlled and loving ways. And, at first, it is difficult. You will not succeed all the time.

In the stage where you are suggesting to the Netzach-Hod level, you have to keep remembering to do it with conscious attention and persevering effort. It takes courage, determination and faith to keep trying in spite of many failures and missings of the mark. The qualities necessary, it should be noted, are representative of positive Leo traits.

The Woman in Key 8 is a product of Art. The Great Art, in fact. Continuous conscious effort to align your thoughts and feelings with the highest Ideals you have thus far been able to comprehend gradually becomes habitual. That is, your persistent efforts transform by suggestion the automatic level of consciousness. It becomes a habit for you to think and act and feel in ways inspired by the Higher Self. The patterns for such behavior get impressed in your inlet of the Astral substance.

Human subconsciousness always has dominion over less developed expressions of that same level. When your habitual responses are patterned after Truth received from above, then there is nothing on the Vital Soul level that can possibly harm you or delude you. Your vital soul body has become so clear of errors that it shines with luminosity from above. Instead of being influenced by Astral delusions you act as a light source and help to destroy those shadowy lies that enslave humanity.

From the insight into the secrets of formation which are now open to you, you are able to complete the Incorruptible Body of the perfected Exempt Adept.

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TECHNIQUE

This is our first ritual in which emphasis is given to treading the Path of Teth.

Establish the image of yourself backed into the Tree of Life before proceeding. Remember to regulate your breathing so that it is quiet and rhythmic and deep. Think about the Supernal Triad which envelops your head and intone Its Holy Names, Eheyeh Yod Heh Vav Heh Elohim, and give this meditation:

"Thou, Oh Eternal and Supernal Self, art the source of all that lives. Thou givest me strength to will, to think, to feel! Thou enfolded me in Thy Love, which is greatest of all."

Place your attention on the sphere of Malkuth. Intone Adonai and give this meditation:

"Thou art the womb of learning! Without Thee I could not know the Glory of the Self."

Focus attention on the violet sphere of Yesod, the sphere of the Vital Soul of livingness. Intone Shaddai El Chai and give this meditation:

"My eyes begin to see, my ears to hear and my heart to remember the Incomparable Beauty Thou art destined to reflect."

Focus attention on Tiphareth, the globe of vibrating yellow light surrounding and permeating your heart. Intone Yeheshuah and give this meditation:

"Thou hast awakened within me a love that encompasses all the Worlds."

Focus attention on the red sphere of Geburah. Intone Elohim Gebur and give this meditation:

"Oh Thou, Strength of the Creative Powers! Thou leadest me into the Path of interacting fire! Thou givest me Thy Strength to fulfill my destiny."

Visualize Geburah expanding until you are centered within a globe of vibrating red Light. Then image yourself entering into the Path of Teth. See yourself centered in an aura of brilliant yellow light. Intone Teth (Tayth) on the note E and give this meditation:

"Thou art the fire that shines out from every Sun. Thou art the Inner fire that links me to every One."

Visualize yourself entering into the sphere of Chesed. Intone El on the note G# and give this meditation:

"Thou art the sphere of the Waters of Love. It is Thy love that perfects the Triad of the Heart."

Return to the image of yourself backed into the Tree of Life. Focus attention on Tiphareth. Intone Yeheshuah once again and then envision the Golden Qabalistic Cross flowing up and down and back and forth as outlined before. Intone Amen and finish in the usual manner.

##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Sixty-five

(from the transcripts of class lectures by Ann Davies)

In the last lesson we discussed the Path of Teth as representing the Individualized Ego of Tiphareth receptive to the Higher Mental Plane. Now we should see that it is, more than any other Path on the Tree, representative of linkage, reciprocity and mediation.

Linkage is indicated by the Hebrew letter printed on Key 8. As a letter-name, Teth, ט, means coiled snake or serpent. The serpent is a symbol used in every branch of Occultism to represent the linking agency, the medium of communication between all things and places in the Universe. Note again that Teth is the middle Path of the three reciprocal Paths on the Tree. It links vertically between Planes as well as horizontally between the Pillars.

On the Chart accompanying Lesson 2 of this Course, the Egoic Plane which bisects Tiphareth is not defined on the regular Tree of Life diagram at all. What the Egoic Plane represents is a middle position in the Egoic Quadrangle. Treading the 19th Path into Chesed not only completes the Egoic Triad, it also completes the Egoic Quadrangle, defined above and below by the Paths of Teth and Peh.

This Quadrangle represents the full range of Egoic awareness. It should be thought of as containing an almost infinite number of gradations of human perceptiveness that reaches its zenith in the 19th Path which coincides with the Higher Mental Plane. Since Teth represents the highest and therefore the most complete range of Egoic perceptiveness — and it is already linked to Tiphareth by color and Solar influence — it is the logical Path to represent the Egoic Plane also, the Plane which marks the exact middle of the Tree in both directions.

This position on the Tree has much significance. For one thing, it is symbolic of the fullest grasp by a human Ego of its place as the Middle Principle in the Cosmos. It is the realization of being the mediator through which planes above carry out universal purpose in the activities of planes below. It is also the realization of being the midway point on the Middle Pillar of consciousness, which is itself perceived to be the equal portioning and interaction between the two outer Pillars of the Tree. This grasp could be called the full realization of being Vav in the Holy Tetragrammaton, Yod Heh Vav Heh! Vav is the letter of the Son, of the sixfold Ruach, of Christ centered in Tiphareth. Vav, as a letter-name, is nail or hook, a linking device! Vav is the letter of Yetzirah, the Formative World attributed to Tiphareth, to Ruach and to Man.

In the Holy Tetragrammaton, the letters Yod and Heh precede Vav. They represent Atziluth and Briah, the Archetypal and Creative Worlds. Sephirically, Yod is Kether and Chokmah, Will and Wisdom — the letter of the Father. Heh is Binah, Understanding — the letter of the Mother. Yod and Heh combined become יה, Yah, a Divine Name for the

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Father which includes the letter of the Mother. It represents the Archetypal and Creative Worlds as the progenitors of Yetzirah, the Formative World. Yetzirah is their offspring—Adam. He becomes their Mediator, the essential agent for completion in the World of Assiah below.

Vav is followed in the Tetragrammaton by the second Heh, attributed to Assiah. It is to become identical to the first Heh, Briah—the Ideal—through the instrumentality of Vav, generic Humanity. When the second Heh reflects the first Heh without distortion, the work of manifestation is complete.

Possessing the Path of Teth marks conscious realization of being this link. Jesus told His disciples to be wise as serpents. Masters and Adepts are often referred to as wise serpents. One reason is the linkage idea associated with the serpent. To be fully aware of what it means to be a link between the Supernals above and Malkuth below is to be fully one with the Ego, and therefore a liberated Adept.

The pervading awareness of linkage which makes one a 'wise serpent' is an awareness of the universality of the agency through which all things are linked in every kingdom of nature and throughout every plane of the Cosmos. As the offspring of Chokmah and Binah, generic Humanity is linked to the Foundation in Yesod wherein the Divine Parents are said to be continuously conjoined. Yesod is the livingness in all things. It is the Vital Soul that we share with the rest of life. In Key 8 it is pictured as a lion tamed by a woman. Together they represent the Hierarchy of descending influence known to you also as the Law of Suggestion. The serpent force is the agency through which the influence is 'carried' from above to below.

Yesod, as the pattern world, is memory for the Macrocosmic as well as for the Microcosmic Tree. It is the memory of Nature. Through the shared Vital Soul we are one with that memory. In the Path of Teth it becomes intelligible to you because you are in unison with its dominion level. You are able to perceive the volitions and memory patterns active in Yesod from the vantage point of higher Universal Truth. The violet color of Yesod shows that it is a blend of Geburah and Chesed.

What enables you to perceive the activities of Yesod in this way is the conscious linkage with Higher Beings that takes place in the Path of Teth. Actually you are more than a link. The Archangelic Beings of Briah are part of you. We belong to the Heavens and must be instructed from above. We do not descend into nature to know her inner secrets. We experience them in High Places guided by the Divinity that gives them birth.

Are you beginning to discern the Secret of Works which is the Intelligence Name of this Path? You have heard often enough that human consciousness has natural dominion over the kingdoms below, and that the dominion is continuously in operation whether, in our ignorance, we

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make it work in ways inimicable to our personal well-being or not. Generic Humanity is the One Ego—the direct Breath of Kether evolving through vehicles which could be called the Body of Kether. It is because we are a blend of direct Divine Consciousness evolving through 'vehicle' consciousness that we are the Link charged with completing the Great Work.

The Inner School Adepts are what they are because they are conscious of this linkage and act accordingly. They seek individualized egos who can take a conscious place in the chain of influence that is relaying messages and energies from Superconscious Heights. The immediate goal is to assist in every way possible to bring in the New Age energies of True Brotherhood.

Before you can enter that chain as a conscious participant, you have to have perfected the linkage in your Microcosmic world. The Higher Self must have been born in Tiphareth (represented by the Grade of Lesser Adept), and subsequently matured in the Paths and Grade that qualified you to enter this final Path into Chesed - the Path that completes both the Egoic Triad and Quadrangle, as we have already seen.

Look at Key 14 for a moment. That Angel and the Woman in Strength are the same. They are linked in function as is apparent from the Tarot pictures. They are linked in other ways also, as we shall see later on. The Woman represents the Work of the Angel completed. Is She not assigned to a higher Path on the Way of Return? She represents the Higher Self transformations so firmly established that they are totally in dominion on the automatic level of consciousness. When She places her garland of roses around the lion, everything he does is influenced by Her Love and Wisdom.

What does that mean in your personality existence? It means that you have succeeded in making your highest ideals part of everything you do. For you there is not a sequence of thought, or a surge of feeling, or a line of imaging that is not totally submissive to the Spiritual Light you receive in meditation. The penetration of that Light into the deepest levels of your personality complex is what will transform you into a fully functioning Exempt Adept.

What the Woman in Key 8 represents, however, is more than the subduing of negative tendencies; more than ridding yourself of hostilities, selfishness and egotism. What She portrays is indicated by the faculty attributed to Key 8. It is the sense of taste. We use it metaphorically to represent the refined artistic appreciations which are acquired through education and practice.

By relating the sense of taste to this Key, cultivated sensibilities are indicated. The developed capacity to recognize the beautiful and the true, automatically, without having to ponder over it, is suggested. This refinement is absolutely necessary in the greatest Art of all. In order to complete the Great Work, such constructive

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responses have to be so built in that you no longer have to remind yourself to act in the right way.

These refinements, patterned in the automatic consciousness, give you dominion in the astral level where errors have forms, along with truths. You have to have highly cultivated inner taste to know truth from falsehood in the pattern world. Such taste aligns you with the vibratory keynote of Higher Beings. It enables you to correctly estimate what you are experiencing when the inner sensorium awakens and you begin seeing into the vital soul of things.

Yet these cultivated Higher Self qualities are not just prerequisites to the awakening of the inner sensorium; they are the actual suggestive influence that awakens them. These are the very qualities that enable you to share in the memory of nature and know what you are perceiving.

Spiritual insight and genuine intuitiveness are developed qualities. No one becomes a true seer without work. Some of your qualifications undoubtedly were accomplished in earlier incarnations or you wouldn't be the persevering aspirant which your long years of study have proven you to be. Nonetheless, you have to requalify in this lifetime by developing, as far as is possible for you, the controlled thinking, dedicated will, and true benevolence you have heard so much about. These are what sublimate the serpent force and activate the Interior Stars on the higher arc, which is the only arc we are interested in. When you begin seeing into the formative forces, you want the seeing to be in harmony with the Archetypal and Creative Worlds.

The stage of the Great Work related to Key 8 also indicates the extent to which the spiritual qualities we have been talking about must penetrate into the vehicles of personality. It is called Digestion. This, combined with the sense of taste, suggests the fine discernment and grasp of universal principles which are essentials in all dealings with the Astral Plane. Such qualities equip you to choose wisely what you allow to get incorporated into yourself. You can actually build in a rejection to everything that is delusive and erroneous in the Collective Consciousness. You can make it second nature to separate the subtle essence from the gross form.

The reciprocation between Geburah and Chesed which takes place in this Path indicates another aspect of its work. There needs to be a balance of Severity and Mercy appropriate to a dedicated initiate. In earlier Paths and Grades we have been more or less stressing Severity in connection with personality errors. You needed to recognize and acknowledge your less-than-noble characteristics and begin to eliminate them.

But severity must always be balanced with mercy and this is as necessary with yourself as with everyone else. However, what you are to understand about the balancing is more subtle now than it

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was possible for you to grasp correctly at an earlier state of development.

By now the doctrine of non-separateness should be sufficiently ingrained in you so that the danger of your getting caught up in serious personal egotism is minimal. With that in mind you need to begin balancing the severity of acknowledging personality defects with an equalizing mercy. You need to begin recognizing indications of genuine spiritual development in yourself. Some of these are so subtle at first that it takes careful perceptiveness to discern them. It is necessary for you to make the effort because the encouragement and strength it gives you are important at this stage of unfoldment.

Put simply, you should begin recognizing the beautiful qualities in yourself, your successes in overcoming error, the progress you are making in spiritual perceptiveness. To discern these inner unfoldments in their beginnings requires very delicate attentiveness. You may have experienced some but considered them too slight to be of any importance. Make the effort to find them and acknowledge them and then silently rejoice. Silently, because to attempt to tell others at this stage has a hindering effect. Let the joy reverberate through you as if it were a gift from Spirit, as indeed it is. Then let the joy go out from you to others. It is in this way that you begin to know yourself as a link in the Hierarchical chain.

Note that the 'quality of mercy' we are considering could be compared with the best of the Leo personality type. Their optimism, sunny disposition, self-assurance and willingness to recognize fine characteristics in themselves as well as in others is a needed balance of benevolence to the severity of the other side. Indeed, such practices as we have just been describing are part of the suggestive influence that is transforming you into an adept.

TECHNIQUE

The emphasis for this technique is again on the reciprocal Path of Teth.

Visualize yourself in union with the Tree as we have been doing. Establish deep and rhythmic breathing. Remind yourself that you are not just imaging aimlessly and breathing in air; you are consciously and deliberately working to align yourself with Cosmic Rhythms and Cosmic Beings. Indeed, this practice is a good place to begin looking for the delicate indications of unfoldment we have been speaking about. Remember most important transformations are almost imperceptible at first, so don't seek anything fantastic or sensational.

Focus attention on the Supernal Triad. Cultivate the feeling of devotion and gratitude to the Lord of the Universe, to all that is higher than you. Such devotion attracts superconscious forces from above you. Intone Eheyeh Yod Heh Vav Heh Elohim and give this meditation:

"Thou, Oh Divine Self, do I adore! Thou art perfecting me as a transparent instrument of Thy Love!"

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Focus attention on Malkuth. Intone Adonai and give this meditation:

"Thou art the place of completion. Through Thy instrumentality shalt the Divine Will be done."

Focus attention on the sphere of Yesod. Intone Shaddai El Chai and give this meditation:

"Thou art the mirror of existence! As I clear away the mists of delusion, Thy sphere reflects nought but truth to me."

Give attention to Tiphareth. Feel its warmth and glow. Intone Yeheshuah and give this meditation:

"Thy Golden Beauty warms me from within as Thy Sun warms me from without. There is no place in earth or heaven where Thou art not."

Place your attention on the sphere of Geburah. Intone Elohim Gebur and give this meditation:

"Thou, Oh Strength of God, art the Central Source of all the vital, moving life in all the lower worlds."

Visualize the sphere of Geburah expanding until you are centered within it. Then see yourself entering the yellow Path of Teth until you are centered in it. Intone Teth on the note E and give this meditation:

"In Thee I feel myself as One with the Sun. Like the Sun I am Glorious, Radiant, Light-giving! The Light pours through me, sending its radiance on to all who dwell on Earth."

Visualize yourself entering into the sphere of Chesed. Intone El on the note G# and give this meditation:

"Thou art the sphere of the Beneficent Ones. Thy Joy fills my heart to overflowing, pouring its influence forth to all the directions of Space."

Return to the visualization of Oneness with the Tree. Focus attention once again on Tiphareth. Intone Yeheshuah and then feel and visualize the movements and shiningness of the Golden Qabalistic Cross. Finish in the usual manner.

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MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Sixty-six

(from the transcripts of class lectures by Ann Davies)

With this lesson we complete our work, for now, in the Path of Teth, symbol of the serpent. Let's bring together what we know of the serpent force so we can continue from there and add yet more to our understanding of it.

The serpent is used as a symbol for the linking agency because of its rhythmic, undulating, measured movements in which its whole body participates. This image is appropriate for a force that has been called 'substance and motion at one and the same time'.

In modern terminology it corresponds to the infinite variations of vibratory movement that take place within the ocean of vibrations in which we are all immersed. It is indeed the linking principle since all forms of communication in the physical world, as well as between this world and higher ones take place through its instrumentality. (It would be advantageous to re-read Lesson 1 of The Vibratory Powers of Qabalah in connection with this one.)

From earlier studies we have learned that the linking is accomplished by a synchronizing of vibratory frequencies. To sublimate the serpent force is to raise the vibratory frequency of your vehicles so you can get into alignment with higher planes of consciousness. Keep in mind that the Path of Teth represents an already accomplished sublimation, a 'refinement' that allows contact with the Higher Mental Plane.

It is from this Plane that you gain access to the records of past ages. To Chesed, the Sephirah we are entering, is attributed both cosmic and personal memory. As the sphere of Jupiter the idea of comprehension is added. On the level of the Higher Mind, personal memory can merge with the universal and comprehend what it is receiving. The Inner Holy Planet involved is the Jupiter Center, sometimes referred to as the Abdominal Brain. Its awakening puts you in touch with the memory of Nature.

This awakening to ancient memories is made comprehensible to you by linkage with the Higher Beings behind and within every activity of the universe, and every Kingdom of Nature. Only through the awakened Higher Ego are you aligned with these Beings. They are the Living Laws of the Universal One.

Qabalistically they are represented by the Divine Names of Atziluth and the Archangels of Briah. They instruct you in the Eternal Verities so that your 'reading' of the records of the past — also called the Akashic Record — is in harmony with the Universal Principles which they ceaselessly maintain.

The agency that links you is the serpent force. It is the means through which the Law of Suggestion operates. Through intelligent

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obedience to that law you introduce more refined substance into your personal vehicles -- more refined means composed of more rapid rates of vibration. When you succeed in raising the vibratory frequency of your personal instruments you are able to 'tune in' on the wave length of the Inner School Adepts and be illumined by their continuous revelations of Truth.

This is true also for the Divine and Archangelic Beings we have been speaking of. The serpent is used as a symbol for the linking principle, not only because of its movement but also because its movement is alive! There is nothing in all the worlds that is not alive, that is not in the process of unfolding some aspect of intelligent purpose even when the life and the purpose are not apparent to our outer senses. In its infinite gradations from fast asleep to wide awake, the substance that is motion is conscious so it can both influence and respond to influence.

The doctrine of livingness is inherent in all schools of the Ancient Wisdom. From the highest most encompassing universal forces and laws through what we readily acknowledge as living, down to the seemingly most inanimate physical objects -- everything is expressed as a type of life.

Chesed, the sphere you are now entering, is the highest of the seven Sephiroth below the three Supernals. It is the link between the Divine Triad and the Sephiroth through which the Divine manifests its potencies. The Sephiroth from Chesed to Malkuth represent the familiar sevenfold division of universal forces. They emanate from Binah, the Diversifier among the Supernals.

In Binah the first differentiation is represented as the sevenfold Elohim, the Creative Spirit of God. In Atziluth the Elohim give rise to those forces or Beings designated by the Divine Names. In Briah the sevenfold Creative Spirit is represented by the Archangels attributed to the Sephirothic spheres of the seven Planets. In Yetzirah it is the Choirs of Angels who answer to the Archangels. Microcosmically Yetzirah is the 'place' of the Inner Holy Planets. In Assiah the sevenfold division is represented, Macrocosmically, by the seven outer Planets known to the ancients and, Microcosmically, by the seven bodily areas associated with the Inner Chakras or Planets. By correlation it should be evident that there are Microcosmic connections to the levels of Atziluth and Briah also, since Adam has a 'temple' for every World.

It is the refined substance aspect of the serpent force that permits linkage with Super-personal Beings and the registering of the revelations received. Actually the conscious recollection of linkage comes some time after the linkage really begins. Before you are able to recall anything very definite into conscious remembrance, the higher influence is acting upon you, preparing you and simultaneously giving strength to the Inner Planets so that they can become active organs of inner vision.

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When the Inner Planets are vibrant with Living Light you become a true Seer. You are able to read and comprehend the signatures of nature: 'those great characters which the Lord God hath inscribed upon the world's mechanism and which He repeats through the mutations of empires'.

There is an unbroken link between all that has taken place in the past eons and the way you develop skills and refinements and incorporate them into your habitual activity. Key 8 portrays the method whereby you make Higher-Self qualities second nature. Key 8 also portrays a correlating process in the universal drama. Based upon the same principle is the process whereby the One Life developed and continues to maintain the orderly sequences of universal law.

The Universal Order could be said to have been 'shaped' out of the Primal Chaos after a fashion that correlates with the way you establish constructive habitual responses. Nature is the subconscious activity of Higher Beings and its inner workings can only be comprehended rightly by you through alignment with those Beings.

The knowledge of nature developed by material science is sufficiently accurate as far as it goes. It is accurate for the physical processes of nature which it holds itself to so rigidly. Through vibratory alignment it is possible for you to participate in the consciousness of the Architects of the Universe for They are aspects of your total being.

The process whereby you bring about this participation can be represented by the reciprocal activity between Geburah and Chesed that takes place in the Path of Teth. These two Sephiroth represent forces and faculties that are both cosmic and personal. By the time you have qualified to perform the work of this Path you have realized much. You know, for instance, that the volitional energy flowing through you does not originate in your personality but extends far beyond it. Likewise with memory.

When you have succeeded in relinquishing personal ownership of these attributes their interaction through your instrumentality brings accelerated spiritual energies into focus. The focus or linking device is the Ego, represented in connection with this Path as already awakened to its higher aspects.

Through this reciprocal activity of volition and memory — focussed by the awakened Higher Self — the sublimated serpent force swings you into the wave length of higher Cosmic Beings.

Perhaps you can envision this process more clearly if we investigate the three Egoic forces involved a bit further. Geburah is the Sphere of Mars, ruler of Aries, where it is the activating

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energy for the brain. Note that Key 4 is the same color as Geburah besides being related to it through Mars. Tiphareth, as we have seen, is related to Leo and Key 8 through color and the activity of the Sun. Keep in mind that this Path represents a high degree of Egoic dominion already established. This is indicated by the built-in 'taste' we have spoken of. Participation in the consciousness of Divine Beings — with comprehension — is a development that can arise only from much previous development.

Chesed, memory, is the sphere of Jupiter. If Geburah can be represented by Key 4 and Aries, and Tiphareth by Key 8 and Leo, then Chesed can be represented by Key 14 and Sagittarius whose color is blue and whose ruler is Jupiter. The reciprocal activity taking place in this Path — which we have previously associated with interaction between the Sephiroth of the Egoic Triad — can also be considered as interaction between the three Fire signs: Aries, Leo and Sagittarius. In this way we add certain qualities and activities to our perception of the triune relationship that we did not have before.

Geburah is the initiator of the reciprocating activity in this Path. This is indicated by its name, Strength, being the Tarot name for Key 8. This strength, as we have seen, is related to the force that energizes the brain as the organ of thought. For an aspirant to higher knowledge the volitional force from Geburah energizes the brain in response to an intense will-to-comprehend.

The idea given by will-to-comprehend is already a composite of Geburah and Chesed. It suggests intention to find out more about a subject you already know something about. The known is Chesed, memory, sphere of Jupiter, related to comprehension. Through Sagittarius it is associated with your ideals; with the highest conceptions of truth you have thus far been able to grasp.

Interaction with Geburah brings these highest conceptions into active recollection. In relation to the profound meditational process associated with this Path, it indicates the active remembrance of all that you know so far about the object or principle you want to know more about. You re-remember what you already know in preparation for a new development from it.

Keep in mind that what you want to know, you do not yet know so it is not present in your personal memory. Through this interaction between volition and memory you arrive at a stabilized 'image' held in focus by the attention of the Ego awareness. To Tiphareth, sphere of the Ego, is assigned the image-making faculty. Attention is really repetition of a single image. In this case it is a thought-image arrived at as a synthesis of the interaction between Geburah and Chesed.

Thus it is a blend of will and remembrance held into a focus by the attention of the Ego. This activity intensifies the vibrations

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of the mental body in connection with the specific rate or 'number' that corresponds to the form of knowledge you are striving to comprehend. It aligns you with a like frequency emanating from the thought processes of Beings ahead of you in comprehension. You are illumined! You are meditated! A higher perception than you had before, in connection with the object of your meditation, is impressed upon you.

As you continue in such meditational activities, which exercise the higher aspects of the mind, a correlating activity is taking place in your vehicles. It is the result of sustained suggestion being relayed to them. This Path, as you know, is attributed to Leo. In the body it is assigned to the heart as the center of the entire circulatory system and also to the spinal cord as the link through which volitions from the brain are carried out in appropriate bodily actions.

The suggestive influence of your mental work brings a correlating activity into play in the etheric body where the Inner Planets are situated. The refined and intense thought frequencies which link you to illuminating insights, attract a correspondingly fine and intense frequency into the etheric body via the heart center.

The title of Key 8 refers to the intensified frequencies of Solar force brought into your personal vehicles as a result of the suggestive influence which contact with the Higher Mental Plane relays. The more rapid frequencies of Solar energy enter through the Interior Sun Center. From there the living light that they are begins to radiate throughout the Inner Solar System, bringing all the planets into glowing rhythmic, harmonious movement.

It is through work such as ours — which builds truth upon truth in regular sequence — that you eventually become a conscious mediator for the Hierarchy of Light. When you can see in two directions you can act as an administrator for the Heavens in the redemption and purification of its fashionings on earth.

Many of these ideas can be enhanced by perceiving them within the structure of the Magical Language. Let's consider the relationships of Geburah, which is the name of the Sephirah from which this Path emanates and the Tarot Key attributed to it. גבורה, Geburah, strength is 216. This is also the number of ראייה, reahyah, sight or insight. Sight is attributed to Key 4, Aries, and insight refers to the inner vision we are unfolding in this Path.

Another 216 word is אריה, ariah, lion, the Hebrew name for Leo. It is a Qabalistic confirmation of the relationship that exists between the vital Solar force that awakens the inner solar system and the mental force that energizes the higher activities of the brain.

216 is also the number of רוגז, rogaz. This is the zeal or wrath attributed to Samekh, to Key 14, to Sagittarius and to the House

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of the Higher Mind. Samekh is a serpent symbol also, the serpent swallowing its tail. We linked Key 14 to Chesed and the active recollection of knowledge already comprehended. Such recollection combined with zeal is suggestive of the very process we have been speaking of whereby you begin to receive new insights and illuminations. Knowledge begetting knowledge — the serpent feeding upon itself.

Two more words that add to 216 and have a similar meaning to each other are דביר, debir, adytum, innermost part of the Temple, Holy of Holies. The other is הורב, horeb, a name for Sinai, the holy mountain where the Law was received. It is connected with the heart center as the dwelling place of the Ego, as the 'holy place' where you enter into communion with Higher Beings.

A phrase that adds to 216 is בַּבַּח מְצִיעָה, Bahbah Metziah, middle gate. This is a direct reference to the consciousness of linkage related to possession of this Path. Another phrase that adds to 216 is דַּם עֲנַבִּים, dam enabim, blood of the grape. It suggests what has been called the Divine inebriation that is experienced through the reciprocating forces active in the work of this Path.

Another word in our list is הַבּוּר, hahboor, joined, linked. Here is another reference to the linking principle associated with the serpent force and with this Path. 216 is also the number of יִרְאָה, yirah, fear, reverence. The same volitional strength that evokes reverence when we truly comprehend it is the source of fear and the negative expressions that fear provokes in the unenlightened.

Two words give us further perceptions. They are עֲמֻקָּה, ahmqu, profound, deep, and רֶחֶב, rekhob, wide place, breadth. These meanings correspond to the quality of comprehension derived from the higher meditational work associated with this Path.

The final Hebrew word we will list is of great importance. It is פַּלְמוֹנִי, palmoni. Its meaning is given as "numberer of secrets" or "the wonderful numberer". Here is a reference to the Name of this Path, to the basis of vibrational correlation, to the comprehension of the signatures of nature, to the Measuring Intelligence of Chesed and to the Geometry of God. We are indeed approaching the Secret of all Spiritual Activities.

To this we can add two phrases from Latin Gematria: *auxiliante Deo et Natura*, Aiding God and Nature, and *Lapis philosophorum*, Philosopher's Stone. The purpose of all we do is summed up in the first phrase and the result in the second.

TECHNIQUE

Because of our contemplation of the Magical Language in relation to this Path we will not give a new Technique. For this study period use the one outlined in the last lesson. By this time you should be aware of the importance of the Techniques, especially with what you have been learning in this Path of Teth. Do not neglect them.

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Sixty-seven

(from the transcripts of class lectures by Ann Davies)

Your entrance into the Fourth Sephirah is now complete. Treading the 19th and final Path into Chesed is symbolic of full qualification for the title of Exempt Adept. This highest Grade of the Second Order is represented by the highest Sephiroth of the sixfold Human Spirit.

For the sake of brevity we translate Chesed as Mercy but the word actually has a much fuller meaning. It is used to denote eagerness, strong desire, ardor and zeal. The feeling nature, attributed to Netzach, is called to mind. Chesed is indeed the same basic quality as Netzach. It is feeling, purged of self-interest and self-centeredness. In order to give the right image it is always associated with beneficence, compassion, kindness, goodness and love. These words help to express the feeling nature free of selfish or hostile emotions but with the strength and power of the emotions kept intact.

In our Initiatory work we enter Chesed from the sphere of Strength through a Path of Strength. There can be no loss of that which is already developed. As a higher Sephirah, Chesed receives the virtues of all the Paths and Spheres that precede it. In your understanding of the fourth Sephirah there should be no hint of weakness or blandness, but a definite realization that what Chesed represents is the greatest strength and power possible for a human being to receive and transmit.

In several ways this connection between strength and beneficence is shown in relation to Chesed. It is the sphere of Jupiter, which, personified, suggests the influential power of expansiveness and good will. גדלות, Gedulah, the other name for the 4th Sephirah extends this idea. Its meanings are greatness, magnificence, majesty. These words express something of the attractiveness, beauty and positive influence associated with power when it is directed in beneficent ways.

Gedulah is from a root גדל, gadal; to twist, to whirl. It suggests the whirling forth of Kether at the beginning of a cycle of manifestation. Gadai has a secondary meaning: to grow; to increase in size, power or strength. This brings to mind the spiral, cyclic, evolutionary motion portrayed by the Wheel in Key 10.

Beneficence! Evolution! Comprehension! Memory! Strength! These are words associated with the 4th Sephirah and its planet, Jupiter. Recall in connection with Key 10 that attunement of your personal cycles with universal cycles was said to be the ultimate good fortune. That attunement, you should now realize, is the same as the higher remembrance related to Chesed. You remember with the Superconscious Beings who indwell the principles and laws of universal cyclic unfoldment. You remember and you comprehend because you are prepared to do so. What you comprehend above all else is that undeviating beneficence rules the whole Process. It cycles forth with the 'Beginning of the Whirlings'! It indwells everything that proceeds from the Crown!

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This primal beneficence is experienced through feeling that has ascended into Chesed. The Exempt Adept is a Master of Compassion. That is the quality, more than any other, which emanates from one whose consciousness 'resides' in Chesed. Love and compassion unfold right along with comprehension under the tutelage of the Inner School Masters. Our instructions lead those who follow them toward the unveiling of the highest truths. Truth guides you inexorably toward the direct experience of the unity of existence. And Unity, ואחדות, is inseparable from Love, אהבה.

Only through the portal of love can you approach the deeper secrets of creation. When your consciousness can embrace Chesed fully, it means the Triad of the Ego is in full function. It becomes, then, the Receptacle for Will, Wisdom and Understanding from the highest Triad of the Tree.

Long have you been working to experience the magnificence of Chesed. Your capacity to do so is a kind of remembrance. We refer to the essence of remembrance which bestows its gifts on you in the form of the talents, skills and mental potentials you bring with you into birth. We do not refer to conscious remembrance of particular past lives, although such remembrance usually unfolds of itself at a certain stage of the Initiatory process. It should not be actively sought or considered a sign of advanced unfoldment. What many mistake for past life memories are but delusions. For others, reincarnational memories can occur at various stages of total unfoldment, so they are not a reliable gauge for how 'advanced' anyone might be.

At any rate, what we are referring to is a memory record sufficiently developed so you have the capacity to comprehend vast universal principles. What is required can be compared to the requirements for full grasp of any great body of knowledge. There has to be much time spent in detailed study before the various related subjects begin to take shape as a whole. The comprehension of great spiritual truths comes after similar study but the realization you are given transcends entirely the sum total of all you have learned. It has been called the 'view from the mountain top'. It is important for you to realize that the 'view' would be valueless in this world if it were not experienced as the culmination of many lesser views.

The majesty and grandeur of Gedulah are a reference to this experience. It is a conception of existence that is inseparable from beneficence. The more you comprehend, the more love you will be capable of receiving and giving also. As your consciousness stretches outward to take in larger vistas — so does your love! That is why those who attempt to describe experiences of expanded consciousness always use words of love.

Comprehension, in terms of others, is compassion. When transcendent truths begin to illuminate your mind you see how sorrow and pain are perpetuated out of delusions and errors. You cannot help but yearn to guide others toward finding the healing, liberating truth.

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That this compassion, this yearning to lift the pain from life is a strength above all other strengths is the basic subject of this lesson. There is yet another coupling of strength with the Sphere of Beneficence. The Divine Name of Chesed is \aleph , El. It is the simplest of the Hebrew God Names and the one that is used as a suffix for every Archangelic Name. Its basic meaning is strength, power, might or Mighty Being.

El is the mirror image of \aleph , La, meaning no, nothing. In Qabalistic terminology La refers to the Indivisible One as nothing we can grasp with the finite mind. Its linkage to El suggests that comprehension of the No Thing can be approached through Its creativeness. As the strength of the Indivisible One El is the motive power behind its primary diversifications.

These are represented by the Archangelic Beings who head the Creative Hierarchies. El is the suffix and thereby designated as the power behind them all. As the Divine Name of Chesed, El is connected with the first receptacle of energies from the Supernal Triad. Specifically Chesed is the receptacle for Binah and the influence from the Elohim, the Primal Creators.

Through remembrance you can unite with the Original Diversifiers behind all that comes into manifestation. For you, however, they are Synthesizers. At this level the diversities are not like separation. They are more like variations in color or tone. They are differences only in the sense that they make the whole more beautiful, as many facets do a jewel.

To be 'familiar' with the heads of the Creative Hierarchies enables you to link many things together that seemed unrelated before. Eventually you will be able to 'rightly order' every force, phenomena, form and quality in manifestation. Primary lines or numbers will become perceptible to you and these reveal the ideals for everything in manifestation. Then you will see how all the imperfections and misshapings in the lower worlds are but transitional effects of the evolutionary process.

The coupling of the Archangels, Principalities and heads of the Creative Hierarchies with the remembrance of Chesed gives you an indication of the insight into the creative process that is associated with this Grade. Only through a fully functioning Exempt Adept can the Higher Mysteries of the Cosmos be transmitted.

As a level of unfoldment an Adept of Chesed is able to transmit energies from the Causal Plane. (See diagram, Lesson 2). For such a one, love pulsates throughout the Universe! It is the One Force from which all others diverge! The quality of love for others that emanates from a Master of Compassion is expressive of the way power from the Supernals manifests through a prepared human instrument.

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As the highest Grade of the Second Order, the Exempt Adept represents the one who links the Second to the Third Order of our Fraternity. It represents one who is prepared to bring through the frequencies of the Supernal Triad and thereby transmit teachings and energies 'across the abyss' from Binah to Chesed.

The treasures you have been and are now receiving come to you in this way. B.O.T.A. is the outer organization of a transmitting system for the Ancient Wisdom. As your Prolocutor General I am charged with bringing through instructions and forces from the Third Order in this present form which is attuned to the New Age cycle now on the increase. Thus is my position related to Chesed and the Grade of Exempt Adept. In another relationship, the Prolocutor General, as Supreme Chief of the Order, can be related to Kether, but that we will discuss in the proper place.

There is a correlation between the duties of the head of this Order and your responsibility as an aspirant to the Mysteries. What you have comprehended in higher moments of study and meditation must be disseminated throughout the lower subdivisions of Ruach. It must be incorporated into your daily thoughts and feelings and influence your interactions with others. What once stood apart as an ideal you wished you could come close to achieving must now be strived toward with renewed strength and dedication.

You should recognize this responsibility as a carrying forward of the refining process discussed in reference to the Path of Teth. When an ideal becomes second nature for you it acts as the foundation upon which you can begin building toward a yet higher ideal; one you could not even 'touch' until you finished stabilizing the previous one.

If you would gauge your success in this endeavor, take notice of your feelings. So long as you continue to feel annoyance or impatience or even disappointment over what you consider the shortcomings of others, you have not yet unfolded compassion far enough. The compassion of Chesed heralds the beginning of receptivity to Binah, Understanding. Until you have unfolded to where you can see into the heart of another, you do not have the insight to judge him accurately. And when you do have the insight, you will no longer judge; you will simply understand.

You understand because you remember: "Once I thought as he does!" "Once I felt hostile and antagonistic, bitter and alone!" "Like him I felt inadequate, unloving and unloved!" From the heights of Chesed, the Measuring Intelligence, you see how pains and sorrows, fears and loneliness keep perpetuating themselves.

You cannot help but yearn to guide others — who are your Self — to the Path that leads out of all those delusions up to Gedulah where there awaits the irresistible strength of the remembrance that is love.

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TECHNIQUE

Begin by imaging yourself backed into the Tree. Surrounding your head is the Supernal Triad. At your left and right shoulders are Chesed and Geburah with Tiphareth near your heart. At your left and right hips are Netzach and Hod with Yesod at your genitals. You stand in Malkuth, the fruit of the Tree.

As you fashion this image see that your breathing is rhythmic, measured and deep. Give attention now to the Divine Triad. Send love and gratitude and adoration upward to the Lord of the Universe — the Indivisible One!

Intone Eheyeh Yod Heh Vav Heh Elohim and give this meditation:

"Oh Thou, Omnipotent, Omniscient One! Thou art Omnipresent also. Thou fillest Thy Universe with the substance of Thy Love!"

Focus attention next on Malkuth. Intone Adonai and give this meditation:

"Thou art the Glorious One! Thou art the Beloved and the Bride of the Sun within my heart!"

Give attention next to the Triad of Yesod, Hod and Netzach. Intone the three Divine Names for this triad: Shaddai El Chai Elohim Tzabaoth Yod Heh Vav Heh Tzabaoth and then give this meditation:

"Oh Thou, Divine Streams of Intelligent Light! Thou makest possible the Descent and Return. From unconscious Unity do I come! To conscious Unity do I return! Thou dost guide me all the way."

Focus attention now on the Egoic Triad of Tiphareth, Geburah and Chesed. Intone their Divine Names. (We will use the full name for Tiphareth here.) Yod Heh Vav Heh Eloah Ve Da'ath Elohim Gebur El. Pause to feel the pervasive love of this Triad of the heart, — then give this meditation:

"I remember Thee! Thou art my True Self and the Self of all others also! Within Thy bosom I expand outward to enfold all of life in loving embrace. Beauty and Strength and Beneficence Thou art! And the Three are One in Thee!"

Now visualize Geburah and Chesed extended outward from your shoulders in preparation for the Golden Qabalistic Cross. Kether is above your head and Malkuth is below your feet. Tiphareth is the point of converging energies within your heart.

Intone Yeheshuah and then feel the golden light energy pouring forth from the Crown above your head, downward, to the Kingdom below your feet. It flows up and down, up and down, and passes through your heart. Next feel the light energy flowing out from Chesed over to Geburah. It flows back and forth, back and forth, and passes through your heart. The flowing light is filling your heart with the strength that is love!

Intone Yeheshuah once again and then direct the love you experience within you outward to all the directions of space. Send it East and West, North and South, Above and Below! Send it to help light up all the delusive shadows on earth — to prepare this planet for the New Age of Beneficence. Finish in the usual manner. ##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Sixty-eight

(from the transcripts of class lectures by Ann Davies)

During the period of study for a Grade it is advantageous to think of the qualities attributed to it as already yours. Although the title of Exempt Adept is as yet but a foreshadowing so far as your individualized self is concerned, in another sense you do already possess it. There are facets of the One Ego — whom we all share — who are what you aspire to be. Every expression of that One is part of your Real Identity. What has been unfolded is! To become receptive to it is to become more fully your SELF.

That brings us to the Path Name for Chesed, סכל קבוי , Saykel Qubboah. It is variously translated as Receptacular, Arresting, Measuring and Cohesive. Its origin is a root קב , Qb, from which also come קבל , Qabbal, to receive, and קבלה , Qabalah, the Reception. As an adjective קבוי means constant, fixed, permanent, regular. Each of these meanings can help you to understand the powers and responsibilities of an Exempt Adept.

Chesed is the receptacle of Wisdom from Chokmah. It is received through the Path of Vav, emblem of intuition. The word Arresting adds to that of Receptive the idea of retentiveness or holding power. This suggests the influence of Binah, the finitizing Sephirah, as do also the adjective forms of Qubboah: fixed, constant, regular.

More than receptivity to the Supernals is indicated. An essential characteristic of this Grade is the capacity to give. In this the adjective form of Qubboah, fixed, is enlightening. The reception must be grasped clearly enough so it can be 'fixed' in relation to familiar things. When it is thus related it can be clothed in thought images that others will understand. We discussed this reception-dissemination in the last lesson in reference to an Exempt Adept as the link between the Third and Second Orders.

Reception to wisdom, however, should not be considered the exclusive prerogative of those consciously engaged in spiritual unfoldment. Scientists, inventors and artists of all kinds receive from the receptacle of Chesed. It is available to anyone who learns how to use the mind in the kind of close, careful, dedicated thought that is really a form of meditation. There are many human beings whose devotion to some branch of the arts or sciences makes them unconscious initiates even though their particular service in this life does not lend itself to the active seeking of occult knowledge.

What is important to realize is that it is the intense desire to know that makes anyone receptive to inner instructions. The very power of such desire acts upon the Jupiter Center or Abdominal Brain and stirs it into action. Whatever the field of endeavor may be, the yearning to find out more about it brings the seeker into alignment

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with the related category of knowledge held in the Universal Memory. It is through this Center that knowledge which was consciously developed in past periods of history is remembered and, so, recovered.

The quality of zealous desire we are speaking about tends to activate the entire inner sensorium. This should be seen as a logical outcome of the principle of suggestion. When you truly yearn for truth the influence of that yearning would have to affect the Inner Holy Planets since their activity is essential to its perception.

Yet the comprehension of truth is more than the sum of both inner and outer sense perceptions. These are like essential preliminaries through which further transformations are possible — transformations which enable you to share in the thought processes of those who already know what you are striving to find out. The truth you are seeking is really a sharing in the consciousness of those ahead of you on the Path.

Essentially all that is received in this way is from the One Teacher. The Inner School Masters and Adepts are, as a body, representative of the One Teacher. They are said to become visible and their instructions heard by those who devote themselves to attaining higher knowledge. In the early stages of initiation the 'visibility' is knowing about them, and the 'hearing' is through the study of teachings given out by them. The instructions received by you from a teacher who has conscious linkage with the Inner School is a form of communion with them. What you are now receiving in these lessons is such a communication.

The actual participation in the Communion of the Adepts on the Inner Planes comes about gradually as does all else. Sometimes it is already taking place before the initiate has completed developing the necessary faculties for remembering it with the brain consciousness. When remembrance does begin to dawn, it may seem very indefinite at first. There is not likely to be any distinct awareness by you of having been taught or of seeing and hearing in any way that strikes you as being particularly spectacular. You receive, but the way it enters your consciousness may make it appear to you to be little different from the results of ordinary reasoning.

But as you continue and persevere in a regular practice of seeking and receiving, there comes a time when you realize that great changes have occurred. Your comprehension of the evolutionary process and of all that is taking place within the universe is so vastly expanded over what it was but a few years before that it amazes even you. It is proceeding as if by geometrical progression now, in contrast to simple multiplication in earlier cycles. This is actually the way initiatory unfoldment does proceed.

The experience alerts you to the great treasures you are receiving. You realize more distinctly than ever before that the riches

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which are growing you to new heights of insight and comprehension have been relayed to you from the One Teacher by way of those ahead of you on the Path of Return. More than this, you realize that it is because they care! Many of them are exempt and yet they stay to hold out the Light! The realization fills you with gratitude and love to a degree you have not experienced before.

All these treasures are being transmitted because of love! When you receive of their instructions, you cannot help but receive of their love also. It comes right along with true wisdom. It is experienced by you as an intense desire to give what you have been given ... to send it on ... to hold out the Light that has been held out for you! You want others to see and hear and feel what you have seen and heard and felt! You know that these teachings — when disseminated throughout the body of humanity — are what will bring the Age of Brotherhood into full unfoldment. When everyone knows the truth of Unity, how else could it be?

As you continue in earnest dedication to learning how to receive with more clarity so you can give in the same way, eventually your consciousness becomes stabilized in Chesed. As it does, a more exact knowledge becomes available to you. Through the receptacle that is Chesed the Briatic ideals of things are revealed to you. They are as the archetypes of perfection toward which all things are proceeding.

The Intelligence name Measuring refers to this knowledge. It suggests number, proportion, rhythm, calculation, vibratory rate. In order to fashion appropriate forms for the wisdom you are beginning to receive, you must know its true measure. In number, you have been told, lies the secret of the way forms come into existence, are maintained and transformed. It is knowledge that brings dominion in Yetzirah, the World of Formation.

This dominion comes as a result of more accurate comprehension of the meaning of laws which express throughout the universe. When you are able to perceive their workings through organs of perception that are not limited to one plane, you can obey those laws more exactly. There is never any question of the setting aside of any law in the Magic of Light. It is through the inwardly opened senses that qualities and capacities of things are perceived by you that can be perceived in no other way. It is through receptivity to Chesed that you comprehend the true meaning of those perceptions by sharing in the wisdom of Those Who already know.

Yet the Grade of Exempt Adept refers to something more than comprehension of the secrets of form. There are lower psychic powers (called siddhis in Hindu philosophy) that emulate some of the wonders of true comprehension. They are but travesties of what you are seeking. The exemption attributed to this Grade is the result of liberation from Karma in the lower worlds.

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You have heard that the Adept of Chesed is exempt from the Wheel of Birth and Death or the Wheel of Necessity. When you are free from that Wheel it will be because you have absorbed all it has to offer. An Exempt Adept no longer needs incarnate existence on this planet because he or she has learned the lessons it has to teach. It is a matter of having built Higher Self qualities into the enduring Human Spirit to such an extent that nothing in the levels of separative existence can attract you back into it for your personal self.

Recall that Chesed translates as zealous desire as well as Mercy. It represents desire lifted out of the confines of personality concerns — desire no longer even unconsciously attentive to separative, selfish or egotistical goals.

Thus the freedom is won when the power of desire flows through you into selfless channels without coaxing; when your devotion to all of life is so habitual that you no longer have to work at remembering to be devoted; when no conflict exists anymore between your ideals and the inclinations of your personality. Then it is that Netzach, sphere of Venus and desire, has become the perfect reflector of Chesed, the receptacle of Supernal Wisdom and Love.

Remember now the Red Rose of desire centered upon the Cross of Service. It is the emblem of that which makes you truly an Exempt Adept. It signifies that, for you, personal desire has come to rest and its powers have added their strength to what the Eternal Self desires. It is then that you enter into communion with those who dwell in Chesed and share in the riches of the sphere of inexhaustible supply.

Few people as yet recognize the most significant gifts of life. The real treasures of existence are the experiences — painful and joyful — that lead us to the Path and keep us toiling upon it. These are gifts from the Divine Life Itself! You are guided toward more rapidly comprehending the significance of these gifts by those who serve consciously in the Hierarchy of Light.

That is really what the Initiatory Process is. It is the offering — by those who have comprehended more of the truth than you have — of their insight so you can comprehend also. They offer their light as a gift to all who can receive it. They offer it so as to increase the number of Knowers of the Truth. The wattage and transmitting power of Truth is thereby increased so that it will be more influential in the collective consciousness. The ultimate goal of Initiation is to bring illumination more rapidly to all who dwell on earth.

The idea of right measurement associated with Chesed has further significance when coupled with the compassion of this Grade. Compassion is the capacity to so identify with another that you experience the other's feelings as if they were your own. As the Book of Tokens expresses it: "Thy pain is my pain; thy suffering, my suffering; thy sorrows pierce my heart." It is so with the Chasidim or Masters of Compassion. They have such a capacity to experience

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with others that the needs of those they are guiding in the accelerated unfoldment process are very accurately measured.

It is their love that is able to perceive the right measure of guidance. Remember the emphasis placed on accurate balancing of Severity and Mercy. Without the comprehension which is also compassion, mercy can be just as damaging as severity. For an Exempt Adept right measurement of the needs of others has become a built-in skill.

Thus you find true spiritual teachers — who either have or are approaching the fullness of Chesed — giving lectures that seemingly answer the personal questions and needs of a whole group of people at one time. Sometimes what they say is painful or embarrassing to those listening because it forces them to look at personal shortcomings they need to transform. At other times such a teacher will give the encouragement that helps cultivate self-esteem and the feelings of personal worth and loveableness in the whole group.

Whatever you may learn at any given time from one who is a true Chasidim — love and compassion will pervade the teaching. If you come into their presence you will feel cared for and loved in a way you had not experienced before.

What you are receiving from your teacher, who acts as the incarnate link between the Third and Second Orders, is the Divine Understanding brought 'across the abyss' from Binah and expressed through the forms of Chesed which are all, in essence, forms of love.

TECHNIQUE

Be sure to have a colored Tree of Life diagram before you as you begin the visualizations for this lesson. After meditating upon it for a few moments, back yourself into the Tree so that Binah, Geburah and Hod are on the right side of you and Chokmah, Chesed and Netzach are on the left. Kether is above your head with Tiphareth, Yesod and Malkuth in proper position along the central line of you.

(SPECIAL NOTE: We want to reiterate here instructions given earlier. It has been found that for most aspirants chanting the Divine and Archangelic Names on one note is best. This holds true for all of you unless you are trained musicians. The one note intonations are equally powerful to the melodic line and leave less room for error. You have been given the notes corresponding to the letters because it is part of the teaching, but in actual practice these special instructions should be followed.)

Give attention now to the Divine Triad surrounding your head. Intone Eheyeh Yod Heh Vav Heh Elohim and then give this meditation:

"Thou art the Primal Glory! The radiance of Thy Crown lights all the spheres in all the worlds with Wisdom and with Love."

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Give attention next to Malkuth the Kingdom in which you stand. Intone Adonai and give this meditation:

"Long did I dwell in Thy sphere without knowing Thy true nature. Yet didst Thou nurture and sustain me until I remembered Thee, and how truly Thou art called 'The Resplendent One, exalted above every head'."

Next focus your attention on the Triad of Yesod, Hod and Netzach. Intone Their Holy Names: Shaddai El Chai Elohim Tzabaoth Yod Heh Vav Heh Tzabaoth and give this meditation:

"Blessed art Thou, Rulers of the Creative Hosts! Through the Influence of Thy spheres I have grown eyes that see, ears that hear and a mind that remembers the Reality of everlasting life."

Focus attention next on the Egoic Triad of Tiphareth, Geburah and Chesed. Intone Their Holy Names: Yod Heh Vav Heh Eloah Ve Da'ath Elohim Gebur El and then give this meditation:

"Thou art the threefold flame of Mind and Strength and Love! Thou art the Beautiful Presence glowing within my heart. Long hast Thou waited for me to remember Thee."

Now visualize Geburah and Chesed extended outward from your shoulders, in position to represent all three Sephirah of their respective Pillars in the formation of the Cross. Kether is above your head and Malkuth is below your feet to mark the extremities of the Pillar of Mildness.

The Cross point of the Qabalistic Cross we are forming is Tiphareth. Intone Yeheshuah as you begin envisioning the fluid golden light emanating from the Crown above your head, flowing through your heart, descending to Malkuth below your feet and then ascending again. Continue until the vision is of a rhythmic up-and-down, down-and-up flow. Be sure that your breathing is rhythmic along with it.

Now give your attention to the flow of energy from Chesed through the heart center to Geburah, until its back-and-forth motion is rhythmic and smooth. Remember that in this imagery Tiphareth is on the same line with Chesed and Geburah to represent their essential oneness.

As the flowing golden light continues its motions, intone Yeheshuah once again. Then pause to feel a glowing warmth within your heart center that seems to increase and grow stronger. At this point silently offer all that flows into you and expands within you to the service of the One.

Now symbolically carry out this offering by directing the glowing warmth within your heart — outward to all the directions of space. As it flows outward it is a feeling of great tenderness, caring and love! Know that this is the greatest strength in the universe! This is the treasure of treasures — for you and for all of life! The more you give of it the more room you have for more.

Close by intoning Amen and performing the physical exercises.

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MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Sixty-nine

(from the transcripts of class lectures by Ann Davies)

Among the Minor Arcana the four 4's represent the influence of Chesed in the four Qabalistic Worlds. Place these Keys before you, together with the Tree of Life diagram as we continue.

The B.O.T.A. Minor Keys give emphasis to number and the arrangement of number into basic geometrical shapes. Though they are called 'minor' the word is something of a blind. Actually the proportions and relationships exemplified by these Keys give clues to some of the most recondite secrets of Qabalistic Philosophy.

As you know they represent the Ten Sephiroth in the Four Worlds. In the science of numbers the theosophical extension of 4 is 10; that is, its parts 1, 2, 3, 4 add to 10. 4 can also be considered as the container of 1, 2 and 3, the numbers which precede it in the series. As the Receptacular Intelligence, 4 receives from the Supernal Sephiroth — 1, 2 and 3 — and extends what it receives into expression in the Kingdom — 10. Recall now some of the meanings attributed to 4. They include order, classification, system, measure. They express the means through which the reception from above is prepared for its extension below.

Recall further that Qubboah, the Intelligence name of Chesed, is from the same root as Qabalah. The whole body of knowledge by which you are being prepared for liberation is an expression of the number 4! Those who have comprehended Supernal truths have given them a form or body by classifying and systematizing them into intelligible ideas that correlate with familiar, natural things.

That the Qabalistic system is based on the number 4 can be seen by its Name of Names, the Holy Tetragrammaton, Yod Heh Vav Heh. It represents the primary classification. Under the four letters of this Name we can categorize everything in the universe and all the knowledge about it we have received.

Yod — Fire, Atziluth, Lion; Kether and Chokmah, Will and Wisdom; the Divine Self, Yekhidah and the Divine Life, Chaiah; the I AM and the Father.

Heh — Water, Briah, Eagle; Binah, Understanding; the Divine Soul (or Mind), Neshamah, the Mother.

Vav — Air, Yetzirah, Man; the six Sephiroth from Chesed to Yesod centered in Tiphareth, the Central Ego; Ruach, the sixfold Human Spirit, the Son.

second Heh — Earth, Assiah, Bull; Malkuth, the Kingdom; Guph, the vehicle of the Ego; the Bride.

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Look now at the 4 of Wands. It is the symbol of Chesed in Atziluth, the Archetypal World. Its units form a square which is the geometrical representation of 4. The square is a symbol of the basic relationship principle behind all that tends toward form and tangibility. This coincides with Chesed as the Sephirah in which Supernal insights are received and given an orderly, comprehensible form. Chesed is particularly considered to be the receptacle of Chokmah. This is shown by its position on the Tree. Also 4, the first square, is 2×2 — Chokmah multiplied by itself.

Chesed is the product of Chokmah. This is shown also by the gematria of its names. חַסֵּד is 72 which is 18×4 . 18 is the number of חַי , Chai, the Life force of Chokmah. It is multiplied by the order and measurement of Chesed for extension through the Four Worlds. גְּדוּלָה , Gedulah is 48 or 12×4 . 12 represents the Zodiac and Chokmah is its sphere. Comprehension of the meaning of the cosmic cyclic activities displayed by the Heavens is possible through the classifying and ordering mental processes related to Chesed and the number 4.

Astrologically the 4 of Wands is the third decanate of Aries subruled by Jupiter, giving it a further link with Chesed. The Major Key for Aries is Key 4, the Emperor. As you can see it is related both by number and element to the 4 of Wands. Place Key 4 above the 4 of Wands as we continue.

Aries is fire and so are Wands. Atziluth, as the highest World, is the initiator of the Worlds that follow it and Aries is the initiating Zodiacal sign. The Emperor is an emblem of dominion, reason, analysis, regulation and the classifying activities of the self-conscious mind. At his highest He is the Sovereign Reason. This refers to a level of reason which comes into expression when the Real Self is in dominion — a dominion which unfolds as Wisdom is built into the vehicles of personality.

Thus the Emperor, who is considered to be a personification of Chokmah, the Father, is also a personification of a human being in whom His Wisdom has unfolded. He is, then, an emblem of the Exempt Adept, receptive to Chokmah and able to give form to the Wisdom thus received.

As the Father principle, Chokmah is also the Master Builder who 'orders all things by number, measure and weight'. The properties of number are manifest in all things in the universe from the electrons that whirl in an atom and give it its weight, through the arrangement of the parts in living bodies, to the outermost expressions of proportion and relationship displayed in the vastnesses of the Cosmos. Through the mental classifying activities of Chesed you can share in this ordering. When you are prepared to comprehend them, numbers reveal the basic principles through which manifestation proceeds.

Key 4 as Aries, is ruled by Mars, symbol of the dynamic transforming power. To comprehend Chesed as the receptacle of Wisdom

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requires that you link it to properties associated with Mars. The destruction attributed to that planet is just as much a part of the manifesting principle as is construction. This is expressed by the Mars of Scorpio, the active force in both birth and death.

As your insight unfolds, you begin to perceive more clearly than ever before how form on one plane can be quite formless on a plane below. That in you which endures through many births and deaths has form but not form as we think of it on the physical plane. Even Atziluthic principles must have some measure of form to hold the cosmic laws which they represent. All such laws are a type of remembrance and there can be no memory without some measure of form. Higher levels of such remembrance would necessarily include within their form both the construction and destruction of form in lower worlds.

To the 4 of Wands the Divine Name AL is assigned. It is the God Name included in all the Archangelic Names. What we have discussed as the principle of order and classification exemplified by the 4 of Wands is received and seemingly multiplied in Briah, the Creative World to which the Archangels are assigned. Note that Key 4, which we linked to the 4 of Wands, is attributed to Heh, the letter of the Creative World. In one relationship the Emperor personifies AL, from whom all the Archangelic forces emanate and within whom all have their essential being.

Look now at the 4 of Cups. The arrangement of its units gives emphasis to Chesed as the product of 2×2 ! Its units, the Cups, are particularly emblematic of thought as the shaper of form. In this Key two cups are receiving from Atziluth above and two are reversed to represent its extension to planes below.

Briah is the World which contains the ideals or perfections inherent in the Will-ideas received from Atziluth. The Archangelic Beings of this plane could be said to hold these ideals within their consciousness. By becoming receptive to them the perfection of things is revealed to you.

Chesed is a Sephirah of Water and Briah is its World! In the Hebrew alphabet Mem is the letter of water and Key 12 is its Tarot representation. Place Key 12 above the 4 of Cups as we continue. Note that Mem is 40 which reduces to 4 and that 12 is a multiple of 4.

From past studies you have learned that Key 12 represents an Adept in deep meditation. In this state the brain consciousness is able to take the shape of ideas from higher regions of thought. It takes strict control of the mind. All personal mental activities are suspended so that the Briatic images can be received as clearly as possible. It should be realized, however, that the Briatic Ideal of an Atziluthic principle can take a great variety of expression forms in the lower worlds and still remain true to its principle.

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As a receiver of higher Wisdom, the Hanged Man, like the Emperor, can be taken as a personification of the Exempt Adept. His reversed position represents the total subjugation of personal ideas, opinions, prejudices and desires which is necessary for clear reception from above. This position also represents full comprehension of personality as an instrument for the relaying of Wisdom and not an original source. The more completely you are able to set aside your personal opinions and ideas as you become receptive to inner instruction, the more ideal will be your comprehension of it. Then, when you are ready to transmit what you have received, the forms through which you attempt to do so will be as true as possible to their Atziluthic source.

The World to which the mirroring of Briatic ideals is directed is Yetzirah. Chesed is represented in this World by the 4 of Swords. Yetzirah, called the World of Formation, is the world of transformation also. It is attributed to Man and to change, so it is particularly linked to the Great Work of personality perfection. Through transformations in Yetzirah, the right ordering of the forces which flow through personality is accomplished. They are brought into conformity with their Atziluthic Truths. Thus the units in the 4 of Swords are arranged into the same square as the units in the Wands.

Air is the element of the Yetziratic World and yellow is its color. This links it to Tiphareth and Yesod among the Sephiroth and to the planet Mercury. Although the Vav of Yetzirah is assigned to all the Sephiroth of Ruach, it is particularly expressive of Tiphareth and Yesod as the seat of the Ego and of its potentially perfect reflection. Yesod is also linked to Chesed through Memory. The close relationship between these two is represented on the Tree by their interchange of colors as planetary spheres, an interchange we have discussed more fully in earlier lessons.

Yesod, the sphere of the automatic consciousness, is 9, the number of completion. This alludes to the truth that the completion of the Great Work is accomplished only when the responses of this level have become perfect reflections of higher wisdom. When the illuminations you receive in meditation have become so much a part of you that you express them automatically — mastery is at hand. In Tarot this mastery is symbolized by Key 9, The Hermit. He is related to Yesod by number and to Yetzirah through Mercury. Place Key 9 above the 4 of Swords as we continue. Note that the Hermit wears a cap shaped like Yod, the letter of Wisdom and of Atziluth but colored blue, representative of Chesed and Briah.

The Hermit, like the Emperor, is a personification of the Father, Chokmah. He is linked here to Yetzirah because He particularly personifies the Father expressing through a qualified Son. As a representative of the Grade of Exempt Adept, the Hermit exemplifies the Compassionate One Who has finished His work in this world but remains because of love. He holds out the light of His wisdom to guide the way for all who are still toiling up the Path.

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It is, then, in Yetzirah that the Great Work is really completed. When the higher truths you receive from the Father have tinged everything you say and do and think, this signifies that the forces of Yetzirah are aligned so that they coincide with Atziluth. Then you are able to act as a channel through which Briatic ideals can be brought into tangible existence in Assiah.

The 4 of Pentacles represents the dominion in Assiah which results from this. Nothing now remains in the Yesod level of you that can distort your receptivity to truth. You find yourself able to trace universal principles from their Atziluthic source to their tangible expression in the visible universe. When this occurs you are beginning to perceive the integrated whole through which all things in the universe can be linked together and related one to the other. Key 10 of Tarot resumes in its symbolism all the forces, principles, elements and worlds so that it is an emblem of this unified perception of the universe. Place Key 10 over the 4 of Pentacles as we continue.

These two Keys can be said to represent the comprehension that is the treasure found, the enigma solved. All things in this world can be judged more accurately when you are able to perceive their inner reality as well as their outer form. The 10 in the 4 becomes, for you, a pulsing complexity of living numbers — completely harmonious, orderly, rhythmic and moving inexorably toward the perfect expression intended by the Indivisible One.

You have now before you, from right to left, the 4 of Wands, Cups, Swords and Pentacles. Over them from right to left you have placed Keys 4, 12, 9 and 10. Ponder this arrangement for a few moments. Through it we will sum up our work in Chesed and the Grade of Exempt Adept.

The 4 of Wands and Key 4 represent the initiating realization of the Divine Self within. The Emperor portrays the Father awakening you to that Divinity as the rightful ruler of all that expresses through your personality. That initial perception awakens also a strong intention in you to do whatever must be done to bring the dominion of the Self into expression through your personality.

The 4 of Cups and Key 12 represent the mental work of gathering knowledge and developing control over the fluctuations of the mind. This work enables you to receive inspirations from higher worlds and be qualified to clothe them in images that are intelligible to the self-conscious mind.

The 4 of Swords and Key 9 represent the result of persistent practice in endeavoring to express the wisdom you receive in everything you do. When acts of Wisdom are second nature for you, the transformations in Yetzirah are complete.

The 4 of Pentacles and Key 10 represent the dominion in the world of Assiah which is the culmination of work completed in the

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higher worlds. It is the result of an ideal comprehension of this world as the Body of Spirit. Through the establishment of this dominion in Assiah, the Adepts of Chesed perform their magic. Their works of power are mostly imperceptible to the outer world. Yet through their teachings and the love and power they transmit, the New Age requirements are flowing systematically into the Collective Consciousness, providing Humanity with the opportunity to unfold the qualities of cooperation, harmony and caring that must be unfolded in the Cycle now coming in.

For this period continue with the Technique outlined in the last lesson. It will help you to enter as fully as possible into the consciousness and qualities related to this Grade.

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Seventy

(from the transcripts of class lectures by Ann Davies)

You are now prepared to enter the first Path that leads from the Second to the Third Order of our Fraternity — the Order of Mastery. On the Tree of Life it is represented by the three Supernal Sephiroth — Binah, Chokmah and Kether. It is what has also been referred to as the White Lodge, the Communion of Masters, the Inner Circle of Adepts. Through this level of consciousness the secrets of existence are transmitted from the Causal Plane to levels of consciousness below.

What you are preparing to approach is the 8-3 Grade of Magister Templi, Master of the Temple. It is attributed to Binah, Understanding, sphere of Neshamah, the Divine Soul.

Although the Grades of Mastery may seem far in the future for you, there is a sense in which you are regularly passing through them. Since all things unfold cyclically, the various Path and Grade qualities are continuously repeating their influence in your life. Indeed, each has its correlary in the concerns of daily existence.

Yet it is also true that the attainment of the Supernal Sephiroth as Grades of the Inner Order is ahead of you so far as individual unfoldment is concerned. This brings us to the value of right visualization. From the earliest B.O.T.A. lessons you have learned the importance of imagery in bringing about your heart's desire. Right imagery includes visualizing your desire, during regular practice periods, as if it were a present reality. The regularity is expressed through persistence of effort in the face of little or no visible, outer results.

As an initiate of this Order, is not ascent through its Grades and Paths your truest heart's desire? By visualizing what seems to be in the future as a present reality, you give it manifesting power! Thus, we will outline the ascent through even these highest Paths and Grades as if it were a present experience for you.

You have just completed bringing the powers and privileges of an Exempt Adept into expression. Within you the three Sephiroth of the Egoic Triad are interacting freely and harmoniously so that the Central Ego is able to express its full potential.

Because Chesed is the completing sphere of the sixfold Ruach, you have also experienced, fully, what it means to be a human being. It is these unfoldments that have prepared you to look upward now toward the spheres of more than man! Another name for Ruach is the personality-complex. It is what is referred to elsewhere as the enduring individuality which retains the fruits of repeated incarnations on earth.

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Although Chesed marks the sphere in which your realization of personality is complete, it is also the one in which you are most fully pervaded with the consciousness of unity and the awareness of the oneness of all that exists. This is one meaning of the title, 'Exempt'. It refers to the utter purging out of all delusions concerning personality. It is an exemption or freedom from attributing anything that expresses through you to having originated in your personality.

This awareness of being an instrument for superior powers is what qualifies you, above all else, to enter the first Path leading upward toward those powers. It is the 18th Path of the letter Cheth that is open to you now. It is called סכל בת ה-שפע , sakel beth ha-shefah, the Intelligence of the House of Influence (or abundance) and it is the link between Geburah and Binah — between the Grades of Greater Adept and Master of the Temple.

In Tarot Cheth is symbolized by Key 7, the Chariot. If you will recall, it is the Tarot Key, more than any other, that is concerned with the value of personality as a vehicle of the Higher Self. That value can be truly known only to those who have transcended all delusions about it. Because of this we find that the first Path open to you after you have freed yourself from the limitations of personality is a Path devoted to heralding the great value and worth of personality.

You have been taught that the illusion of separate existence persists even after the delusions about it are overcome. This holds true for the highest Masters and Adepts whenever they are functioning through a personality vehicle. From this it should become clear that the illusion is not only necessary and unavoidable up to a certain stage of unfoldment but that even after that stage is passed the apparent distinctions of personality are positively beneficial and essential to the evolutionary process.

Before we continue it is important that you perceive clearly the significance of this Path of personality following after the sphere of Chesed. Until Chesed has been experienced, no one is duly prepared to know and to utilize the true and full value of uniqueness, of individuality — indeed of Separation itself. In the sphere of Chesed you receive the benedictions that flow into it from Chokmah and permeate you thoroughly with the truth of the indivisibility of life. That Divine blessing unfolds within you the all-embracing love of the Compassionate Ones. Only when you are able to love as the Chasidim love are you fit to enter the Path of the House of Influence and experience its treasures which have their roots in the sphere of limitation above.

From Binah there flows into the Path of Cheth a new and higher perception of limitation. You begin to see how it is the root of everything that comes into appearance on every plane of the Cosmos. You are able to perceive in unison with the Divine Authors of manifestation

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and share in Their comprehension of the principle whereby bodies come into existence. Then you learn how to use limitation to effect positive results in the service of the One Life.

What you perceive at this level is vast in scope and abstract in nature. Because you have built a 'House of Influence' sufficient unto the task you are able to give such perceptions shape. You are able to limit them in thought forms that have a relationship to physical existence and at the same time stay in perfect harmony with their related Supernal Truths.

These revelations are possible to experience after you have taken a further vow. An oath or vow is appropriate to this Path since it stands as the portal to the highest Order of our Fraternity. Yet it must not be thought of as a vow demanded from you by anyone. You take it of your own accord when you are ready to do so. It is given within the Secret Place of the Most High, the Sacred Inner Chamber. In essence the vow is a solemn dedication of every thought and feeling you formulate, every action you perform to the service of the whole of life. When there is no longer a thought, or desire, or volition, or habit that is selfish or separatively inclined — you utter the vow and enter the Path through which Divine Mind transmits Supernal intuitions to you.

The idea of a vow or oath is linked with the meanings of the number 7. Place Key 7 before you together with the Tree of Life diagram, the yellow-orange color card and the diagram accompanying Lesson 2. Before proceeding further we will review some of the attributes to Key 7 and the 18th Path of Cheth.

The Pythagoreans called 7 'vehiculum' which links it to the Chariot. It is also the number most expressive of the vehicles of man. We are said to have 7 principles and 7 vehicles corresponding to the 7 Interior Stars. This is in perfect accord with the Qabalistic sixfold Ruach, when Malkuth, as the physical body, is added. In the science of numbers, 7 follows 6, so it is considered to be the container and summation of 6. This is further indicated by the Path of Key 7 following after Chesed, the final Sephirah of the sixfold Human Spirit.

Zodiacally Key 7 is attributed to Cancer, a water sign ruled by the Moon and in which Jupiter is exalted. Both the Moon, Key 2, and Jupiter, Key 10, are linked to Memory. Key 7 is the vehiculum and memory, or retention, is inseparable from the idea of a vehicle, body or form in which to contain it. It is vehicles that retain development, that record unfoldment on every plane of consciousness. Each vehicle is suitable to the requirements of its plane. Through them the essence of experience is recorded so that it can act as a seed and transmit itself by reproducing itself from one lifetime to another. Without such vehicles we would always be beginning from nothing. It is the memory of vehicles that enables us to build and develop upon the essence of what we have already developed in the past.

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The stage of the Great Work related to Key 7 is called Separation. It has to do with the new understanding and evaluation of uniqueness which we have already found to be related to Key 7. The letter name for Cheth gives further emphasis to the idea of separation. Its meaning is fence or field and it alludes to the personal life as a mapped out area, a cycle of limited perception and endeavor in which specific capacities and talents are unfolded. It refers equally to developments unfolded in a series of lives or to the cycles of varied occupation experienced within the confines of one life.

As outlined in earlier courses, the meanings attributed to the number 7 include mastery, conquest, victory, peace, safety. The mastery related to 7 suggests achievement through skill, art, concentrated endeavor. The 7-pointed star is an emblem of mastery because it takes skill to draw it — skill learned through the process of trial and error. It refers also to mastery of the art of balancing the 7 interior stars.

Conquest and victory allude to 7 as the number of Netzach. The 7th Sephirah is the highest of the tetrad of personality. The Grade of Philosophus marks completion of the development of intelligent, cultivated, humanitarian capacities. It implies ripeness for the next cycle of development which depends, in a general way, upon completion of the previous one before it can begin. The next cycle after Netzach unfolds the threefold Central Ego which culminates in Chesed and the Grade of Exempt Adept. Chesed is the higher arc of Netzach. Its perfected unfoldment unites the triad to the tetrad to make the 7 of Mastery.

When the Egoic Triad has established its dominion over the personality, the next cycle can begin. It is inaugurated in the Path of Cheth wherein receptivity to the very source of form in Binah becomes possible. Indeed, it makes possible more than liberation from form — mastery of form is at hand!

The words 'peace' and 'safety', in connection with the number 7, link it to what was indicated in the story of Brother C. R. (Lesson 45) as the original motivation for his journey. He sought peace and rest from strife. The need to solve the conflicts of incarnate existence is what develops the mind as a vehicle for clear and orderly thought. Eventually this is what unfolds the higher vehicles of Ruach and the capacity to participate in the higher levels of cosmic activity.

It is, after all, the ability to think that distinguishes man from the kingdoms below him. It is this faculty, developed in the right way, that leads to Mastery. When individual thought has become the vehicle of Higher Mind, you are building the instrument through which the Divine Soul can speak to you. Thus we find the Path of Cheth ascending from Hod and Geburah on the Pillar where emphasis is given to unfolding mind as a receptacle for intuition.

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As a word in Hebrew, seven is שבע, sheba. It means seven or sevenfold. The letters that make up the word 'sheba', pointed differently, have other meanings. שבַע, shewba, means to swear, to vow, to take an oath. You have already seen its significance in connection with the first Path ascending toward the Third Order.

Another word that uses these same Hebrew letters is שבע, sawbeya; to fill, to be fulfilled, satisfied; also abundance, copiousness, plenty. It has a similar meaning to שפע which, in the intelligence name for this Path translates as both 'influence' and 'abundance'. There is suggested here a fullness, an abundance of development contained within the vehicles of one who has reached this Path. It is this abundance that makes possible the cycle of unfoldment which culminates in Mastery.

All these words add to 372. This is the number of עקרב, aqerawb, a scorpion, the Hebrew name for the sign Scorpio; of עשב, eyseb, green herbs, tender plants; and of אספירכס, asfeerka, spherical water or mercurial water. This last is a reference to the formative Astral Light or 'the water which contains the fire'.

Scorpio is the sign of procreation, generation and inheritance. It relates to those attributes which are inherited through a family line. These are transmitted by way of the reproductive process. We inherit bodily traits in this way and, to a smaller extent, emotional tendencies. The linking of this sign to the Path of Cheth through the number 7 intimates that higher vehicle capacities are handed on in a similar way from one personality existence to the next one. Your individualized Ego inherits from its past lives capacities developed in them. It transmits them through a reproductive process in the subtle vehicles. The essence of past development is transmitted as the seed basis for a new personality life.

The word, 'eyseb', meaning green herbs, tender plants, is used in Psalm 102 as a figure of speech for the transitory life of personality. Personality incarnations are the continuing reproductions that perpetuate capacities. The individualized Ego gathers the fruit of them all. You have noted that the physical body is not included in the sixfold Human Spirit. It is a gift of nature that returns, each time, from whence it came.

Your inheritance from personality life to personality life is comprehended by you when you receive your 'new name'. This refers to a perception, experienced in the Path of Cheth, which reveals your special uniqueness as a facet of the indivisible Self. It is related to speech, the function attributed to Cheth and to Separation, the Alchemical Stage linked to it. We will discuss these further in the next lesson.

TECHNIQUE

Begin by establishing deep, rhythmic breathing until you feel relaxed and receptive. Then envision yourself as one with the Tree, placing each Sephiroth in its proper position.

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Give attention to the Divine Triad surrounding your head. Its apex is in Kether. Intone Eheyeh to represent it and then give this meditation:

"Oh Thou, Indivisible I AM! In all the spheres in all the worlds Thou art the only Self!"

Focus attention next on the four Sephiroth from Malkuth to Netzach. They form a triangle whose apex, pointed downward, is in Malkuth. Yesod is at the center. Intone Adonai to represent it and then give this meditation:

"Thou art the vessels of Beauty that hold great treasures for me."

Give attention next to the Egoic Triad. Intone Yeheshuah and give this meditation:

"Thou art the fulfilled One. Into Thy form the Divine pours Its living, knowing Light."

Envision yourself centered within a red globe for Geburah. Intone Elohim Gebur and give this meditation:

"Oh Thou, Divine Strength of God! Prepare me to enter the Path of Influence where I shall hear my secret name!"

Image yourself ascending until you are centered within an aura of vibrating yellow-orange light. Intone Cheth (Khayth) on the note D# and give this meditation:

"Thou encircleth me with Thy love, Oh Soul Divine!
Thou protecteth me from danger, throughout many cycles.
Thou waiteth for me while I gather strength for my Return."

We will now envision the Qabalistic Cross in an expanded way.

Your attention is back in Tiphareth and the heart center. Image a tiny spark of white light appearing within your heart. It is in motion, clockwise motion. As this tiny spark of brilliant white light turns, it grows and expands. Image it gradually growing until it encompasses you and you are centered within it. Intone Eheyeh once again.

Within the circling sphere of dazzling white light in which you are now centered, image a tiny blue spark appearing within your heart. It is tiny, but a vivid and clear blue in color. It is in circular motion, clockwise, as was the white spark. Image it growing and expanding gradually in the same way until you are centered within a globe of vivid blue light. Intone Yod Heh Vav Heh, the Divine Name for Chokmah, Father of the Pillar of Mercy.

Within the blue sphere in which you are now centered, image a tiny red spark appearing within your heart. See it, too, moving in a circular clockwise motion and gradually expanding until you are centered within it. Intone Elohim for the Mother of the Pillar of Severity.

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Within the red sphere image a citrine spark of light appearing within your heart. This is the citrine of the top segment of Malkuth. Envision it circling and expanding as did the others until you are centered within it. Intone Adonai.

Image a yellow spark, for Tiphareth, appearing and expanding in the same way. Intone Yeheshuah for the Divine Son.

Now image the spheres in which you have been centered in their positions for the Golden Qabalistic Cross. The white one is above your head, the citrine below your feet; the blue is out from your left shoulder, the red out from your right. Image the golden flow of light extending from Kether to Malkuth, down and up. Image another stream flowing from Chesed to Geburah, back and forth. They are linked within your heart! Intone Yeheshuah once again and then AMEN. Finish in the usual manner.

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MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Seventy-one

(from the transcripts of class lectures by Ann Davies)

The Path of Cheth ascends from Geburah, sphere of Volition, to Binah, sphere of Divine Mind. Although Chesed and the Grade of Exempt Adept had to be completed before you were eligible to enter the 18th Path, the fact that it actually begins in Geburah is significant.

Recall that one of the words related to Key 7 is 'shawba', meaning to vow, to swear, to confirm by an oath. Strong volition is suggested, a determination to fulfill some specific goal. In this Path the goal is Binah, first Supernal Sephirah on the Way of Return. She is the Mother of all and the Soul of all! As Neshamah She is Revealer of the deepest mysteries of existence. Her intuitions have their source on the Causal Plane.

Conquest, another word linked to Key 7, refers here to the essentiality of overcoming the delusion of personal will before Binah can be approached. A tremendous concentration of will power is required to ascend the Path of Cheth. This is not possible to accomplish while delusion concerning the source of will continues to hold sway over you.

Will must be recognized as Super personal if it is to link you to the Divine Soul! Neshamah is the Soul of all the beings who are visible to you and vast hosts of beings who are invisible. She is the Mother, the inmost Soul of the Human Hierarchy and of all the Angelic Hierarchies also.

The name Binah translates into English as 'the power of separation'. The 18th Path, emanating from Binah, is a reservoir of the highest concepts concerning the separative power. Indeed, Key 7 is called Separation as a Stage of the Great Work. It is in this Path that the principle can be grasped whereby the One Existence veils Itself through subdivision or separation.

The letter-name 'Cheth' gives the right image as 'fence' or 'field' — an area mapped off for special endeavor, but essentially identical to all the area outside of it. The development of personality can be conceived in this way. It is a mapped-out area, circumscribed and ordered for the purpose of unfolding some specific aspect of Primal Will. Through an infinite number of 'fields' or human units the One Self exercises Its limitless power of variation.

The concept of human personality as an area for development is extended by the emblems in Key 7. A moving vehicle suggests the continuously changing scenery of a journey. The journey is the cycle after cycle of incarnate lives we pass through in order to unfold specialized qualities and capacities. The Charioteer is the omnipresent Self, guiding each vehicle toward the destined goal in which uniqueness and oneness are merged.

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The Intelligence name of this Path adds yet another concept to the portrait of human personality. It gives the image of many influences brought together, of a focal point or focus of various forces streaming in and then streaming out again. As you approach the Grades of Mastery you must know these influences that pour through you from many sources. They are part of the greater field in which you are a fenced-off area. The universe and everything in it is truly One. To comprehend that Oneness, however, in a way that makes you capable of serving in its administration, you must distinguish its manifold influences and forces — from each other and from the Ego at the center of your being.

This is the 'work of the chariot' associated with the 18th Path. It is a separative work at first. It gives the Ego — the Charioteer — rightful dominion over all the forces that make up the chariot.

By the time this Path is open to you the inner sensorium has been awakened and much discrimination has already been unfolded. Yet there is still possible error until full linkage with Neshamah is established. The inner vistas that open up before you reveal the records of past cycles of cosmic development associated with the awakened Jupiter Center. They must be rightly understood, for great delusion can overtake those who are not duly prepared.

An important requirement for ascent through this Path is shown by its starting place. It is the Strength of Geburah, the powers of a Greater Adept that enable you to stand firmly centered in Ego awareness as the streams of cosmic influence become perceptible to you. You must be prepared to recognize them as forces in the make-up of the world that surrounds you and as forces within the fence of personality also.

From this you begin to perceive how the individualized Human Spirit is destined to act as Mediator for the Supernal Triad, to serve that Triad in the evolution of all the levels of consciousness below. It is the guidance of Neshamah — true Intuition — that prepares you to serve in this way. Through the Divine Soul, the Elohim are experienced, the Spiritual Beings who guide you to right comprehension of the universal order.

The Path of Cheth ascends to Binah. On the Plane of Causation Binah is Divine Mind. She is also the Great Mother who grows and nurtures the phenomenal universe through Her powers to limit, to finitize and to make concrete. She grows it after a fashion that can be likened to the powers of mind.

Often you have heard that the creative process is a mental process. The way it proceeds from the abstract Will of the Indivisible One in Kether into the infinite diversities of the phenomenal universe is represented by the Divine Name attributed to Binah — Elohim. Only through contact with this level can the creative order of the universe be rightly understood.

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Elohim is used in Genesis for God as Creator. It is a Name both singular and plural so that both oneness and manyness are expressed by it. The One Diety becomes sevenfold to manifest. Elohim refers to the seven primal emanations or outpourings of God. They are as subdivisions marking off the principle potentialities of the Indivisible One.

In Atziluth the Elohim are connected with the Seven Spirits before the Throne. In Briah the Seven Archangels of the Presence answer to the Elohim. These, in turn, give rise to the various orders of Angels connected with Yetzirah, which, in their turn, are active in all the diversified forces and phenomena of Assiah.

Through these chains of influence everything that surrounds you in the phenomenal universe has a living connection with high spiritual Beings. These Beings become known to you through Neshamah and guide you to rightful comprehension of the universal scheme.

By sharing in the mental processes of Divine Mind you become cognizant of the principles whereby differentiations appear. Only then are you able to discern the connections that link all the forces and processes in the universe into an orderly, intelligent whole.

All forces emanate from One Force! All beings are One Being! But if you would serve as an administrator for the Supernals — fine distinctions must first be made. In this Path you approach the Grade of Magister Templi! To be a Master of the Temple in which you dwell as an individualized facet of the Self, you must be familiar with the scheme of the universe, which is the Temple of the Universal Self. The one is patterned after the other.

Grasp of the principles behind all that appears to be separate in the universe prepares you to hear what has been called your 'new name' or Magical Word. It is an event related to the Separation Stage of the Great Work. What is made known to you is the 'formula' or particular combination and arrangement of identical universal forces that marks your individuality, that has been unfolding through you as an instrument 'from the beginning'.

It is not possible to receive this 'name' until you have become familiar with the inner language or occult speech and are able to 'read' the cosmic records guided by Intuition from Neshamah. For in those records — when you are linked with the Causal Plane — lies the secret of Influences that originate in the Elohim — the One Creator Who pours forth infinitely diverse expressions of Itself.

Elohim is part of the Divine Name of all three Sephiroth on the Pillar of Severity. For Binah it is IHVH Elohim; Geburah is Elohim Gebur and Hod is Elohim Tzabaoth. These Sephiroth express qualities related

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to Mind and its unfoldment. Binah, as Divine Mind, begins differentiation, upon which all mental development depends.

The creative process can be compared to a mental process. To the Path of Cheth, which receives from Divine Mind, the function of speech is attributed. Human speech is a mental development. Perceptions, feelings, ideas and thoughts are given form by speech. This is accomplished by combining and recombining the relatively few sounds possible to the human tongue. Written language gives objective form to speech by combining and recombining the relatively few letter symbols of its alphabet. In this way complexities of expression are built up that are capable of containing a whole body of wisdom.

Let's continue our investigation of Elohim through the device of Gematria. Elohim, אֱלֹהִים, is the number 86, which has many number correspondences. One is אֵהְיֶה אֲדֹנָי, Eheyeh-Adonai; Kether and Malkuth. Through Elohim, Eheyeh expresses Itself as Adonai.

אֶבֶל הַגְּדֻלָּה, abel ha gedulah; the Great Meadow or Field. This refers to cosmic manifestation as a Great Field. Cheth, as the field of human personality is likened to the field of cosmic manifestation. Great or small, each is represented as being a limited area developed within the boundlessness of the Absolute.

בְּעָדִי, baedi; 'what surrounds me'; 'my environment'; 'that which concerneth me'. This refers to the field of cosmic manifestation again. These phrases and their usage in Scripture suggest that giving attention to the Great Field is the rightful concern of humanity. The environment, however, should be realized as including the inner vehicles and the influences that pour through them as well as the physical world that surrounds you.

Another word that adds to 86 is עֲבָדַי, obedi; 'my servants'. In this context it relates to all the powers of the manifest universe as servants of Yod Heh Vav Heh. Elohim united to Yod Heh Vav Heh activates the diversities that serve in the unfoldment of a manifest universe.

סֻכָּה, sukkah, has the meaning of pavilion, tent or tabernacle. The idea is similar to that given by House of Influence or by chariot. It links the Great Field to the little field again. The tabernacle of God, Microcosmic or Macrocosmic, is revealed as being continuously nourished and grown by Elohim, the Mother.

הָ טָבַע. This is a reference to everything in the field of nature. Through the earlier word 'baedi', this is the field that is to be the subject of contemplation so that the wisdom built into it is perceived. As a verb, טָבַע is used to suggest that all of nature is like

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an impression on a coin or in substance. Sound vibrations make impressions in substance. Varying sounds make varying impressions. In an earlier Course you read that "every word in every language has its own specific rate of vibration and its own specific geometrical form".

In Latin Gematria these words add to 86 :

Naometria. This is a Latinized form of a Greek noun signifying 'temple measurement'. In the Rosicrucian Manifestos this word had to do with the right measurement of the field of nature as the Temple of God.

Primus, first (in order). The Great Field must precede the development of the Human Ego. This refers to the Cosmic field and also to the human vehicles that are prepared to a certain point before the Human Ego can develop within them.

Simplex, simple, uncompounded, unmixed. The primary simple undifferentiated state of the field before it is specialized by IHVH Elohim.

Sapientia, wisdom. Latin for Chokmah and so related to the Father. The relation of this word to the field of cosmic manifestation refers to the wisdom perceptible in all the forms of nature. They are full of wisdom. The order and intelligence expressed by the forms, processes and phenomena of nature reflect the Divine Wisdom that is inherent in them.

The linkage of *Sapientia* to Elohim brings us back to the 'work of the chariot' in the Path of Cheth. It is by developing the field within the Field through occult knowledge that union with Neshamah is consummated. Only through Divine Intuition can the Wisdom of the Universe in its fullness be revealed to the individualized Self within the Self.

TECHNIQUE

Envision yourself as one with the Tree, as always, placing each Sephiroth in its proper position in relation to your body.

When you feel yourself as one with the entire Tree, give your attention to the Divine Triad. Intone Eheyeh Yod Heh Vav Heh Elohim and then give this meditation:

"Within Thee do I dwell! Thou art the Light that pours forth Thy Life into fragments of Thy Self."

Give attention next to the four Sephiroth of personality. Intone Adonai to represent that tetrad and then give this meditation:

"Thou art the fourfold dwelling place. Within Thy nurturing streams I am growing toward a glorious destiny."

Give your attention to the Triad of the Ego centered in Tiphareth. Intone Yeheshuah and give this meditation:

"Oh Thou, Indwelling Light of the Sun! My love for Thee is a reflection of Thy love for all humanity."

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Focus attention next in Geburah, the red sphere at your right shoulder. Envision it as expanding until you are centered within it in preparation for your ascent into the Path of Cheth. Intone Elohim Gebur and give this meditation:

"Oh Thou, Strength of the Elohim! Thou art the Will of the One dwelling within my Soul."

Feel yourself ascending upward from the red sphere of Geburah until you are centered within an aura of vibrating yellow-orange. Intone Cheth on the note D# and give this meditation:

"Within the little field of Cheth I dwell within the Great Field of the Mother. From Her descends a continuous stream of love drawing me upward to union with the Source of all that exists."

Return to the image of yourself as one with the Tree and perform the Qabalistic Cross Ritual as outlined in Lesson 70. Finish in the usual way.

##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Seventy-two

(from the transcripts of class lectures by Ann Davies)

With this lesson we complete our work in the Path of Cheth and enter into Binah, the highest Sephirah on the Pillar of Severity. It could also be called the Pillar of the Elohim since each of its three Sephiroth includes Elohim as part of its Divine Name. In Binah, sphere of Divine Mind, Elohim emanates the Primal Word or Intention in conjunction with Yod Heh Vav Heh.

In the 5th Sephirah, Elohim combined with Gebur represents the Strength of that Intention. Throughout a cycle of manifestation the interactions between cosmic forces are subjected to a continuous adjustment and regulation that keeps them in conformity with the Primal Word. In human unfoldment Elohim Gebur represents the developed capacity to adjust and regulate the forces that interact within personality so that they conform in a similar way to its Primal Word. This demonstrates as the Strength of Will attributed to a Greater Adept.

In Hod, Elohim combined with Tzabaoth represents the multitude of ideas and thoughts that make up the stream of universal mental energy. In developed human beings the stream, as it passes through personality, is consciously ordered so that it can act as a vessel for Higher Mind.

These three Sephiroth, with their two connecting links — the Paths of Mem and Cheth — make up the Pillar of Strength through which mental capacities develop. The Egoic Will of Geburah is the Mediator. Through the Path of Cheth it receives Intuitions from Divine Mind and transmits them through the Path of Mem to the intellectual consciousness in Hod.

In all these Paths and Sephiroth, the finitizing Binah is the Source. She is the Great Mother, the Great Sea and the Great Field. To help you perceive the way in which the 18th Path becomes your channel 'through which the Arcana flow down' — place before you the tableau of Keys together with the Tree of Life diagram as shown on the next page.

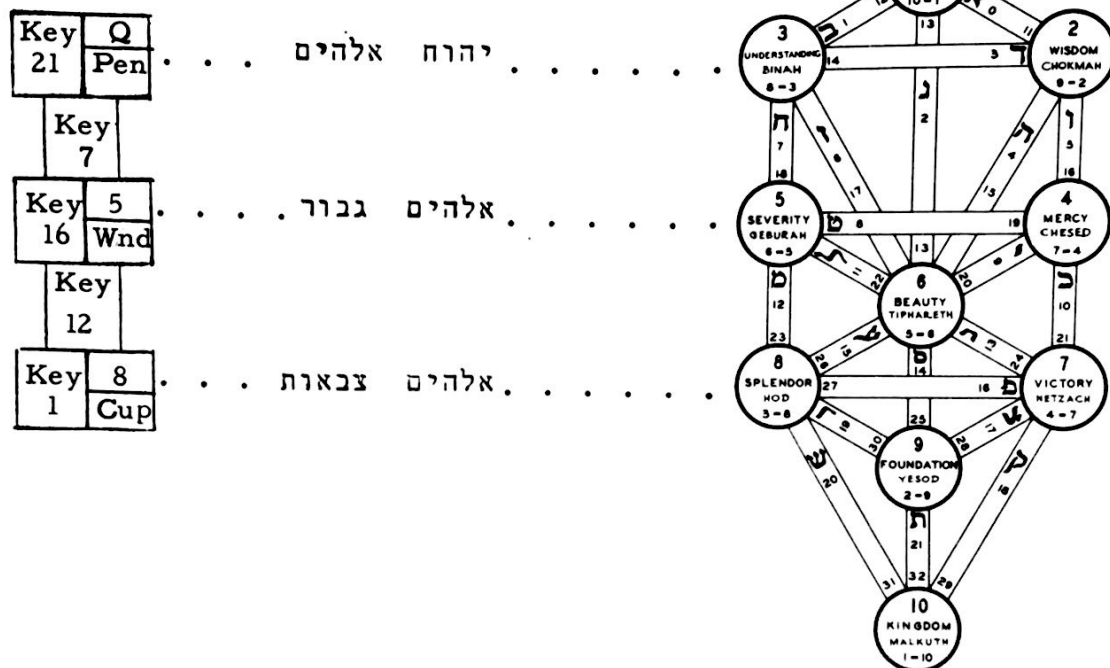
Representing Binah is the Queen of Pentacles with Key 21, attributed to Saturn, beside it. The Queen of Pentacles holds up the coin with the Pentagram on it. Here it represents the Divine Archetype of Adam. It is received into Binah from Kether through the 12th Path of Beth which has Key 1, the Magician, for its Tarot symbol.

Below these two Keys is Key 7, emblem of the Path which links IHVH Elohim to Elohim Gebur. Cheth represents the perfected personal vehicles — the chariot — that is able to carry Divine Intuition into conscious daily expression.

The 5 of Wands is used to represent the power of the Greater Adept. Geburah is a fire Sephirah and sphere of activity for Mars, so Key 16 is placed beside it. The five Wands form into a Pentagram, emblem of Egoic dominion over the elements of personality.

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Pillar of Strength



This dominion is established and maintained through meditative practices represented by Key 12 and the Path of Mem. Through this Path the awakened Egoic Will builds law into the mental body of Hod.

The 8 of Cups is here used to represent the watery Sephirah Hod. Beside it is Key 1, emblem of Mercury, its Planetary correlate. Through the Path of Quiet Intensity, represented by the Hanged Man, the concrete mind is organized and disciplined until it can both receive and translate intuitions transmitted to it by Egoic Will. Four Cups are turned upward, receiving from above; four are reversed, 'turned toward earth'.

Now contemplate this tableau as a whole, as the Pillar of Descending Influence. The influence is said to resemble water in its flowing, streaming motion. It begins in Binah, the Great Mother and the Great Sea, in which are held the archetypes of all things that are to be worked out during a cycle of manifestation. The Path of Cheth receives from the Great Sea. Astrologically Cheth represents Cancer, a water sign particularly emblematic of maternal influences and characteristics.

To Cancer are attributed qualities of protectiveness, nourishment and mother love. Physiologically it is assigned to the mammary glands and stomach — centers of nourishment, and to the rib cage — a protective enclosure for vital organs of the body. Psychologically Cancer is indicative of the same basic qualities translated to the realm of consciousness — concern for the well being of loved ones and sensitivity to their

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needs and feelings. Common to all water signs is a tendency toward inner plane or subjective awareness. In relation to the Path of Cheth, which links Higher Mind to Divine Mind, this awareness is being represented at its most exalted and perfected level.

The true inner vision experienced by ascent through the 18th Path must be prepared for; a certain maturity must have been reached. Until the personal consciousness — the chariot, has journeyed far enough to 'let' the Charioteer take control, the organs of inner sensitivity are mercifully veiled.

One of the realizations an initiate in the Path of Cheth experiences is the wondrous protectiveness of the Divine Mother for Her Child — Generic Humanity. We are protected by Her from experiencing forces and forms of life we are not yet mature enough to interpret correctly. The limitations that restrict our awareness, mostly to the physical plane, are as enclosures of safety within which we are nourished with experiences and developed in strength.

There are, as you know, methods for awakening the psychic centers prematurely and they are fraught with danger. The encouragement of mediumistic faculties by methods that do not first develop Egoic dominion are retardants at best and can be extremely detrimental to true spiritual unfoldment. Unless such forbidden paths are taken, we are protected by the Mother until we are mature enough to bring the Ego into full control.

The quality of preparation that opens the Pillar of Descending Influence from Binah to Hod and awakens true Seership is represented by the 5 of Wands. Look again at the tableau of the Pillar of Strength! Binah is the Great Sea and Cheth is a Path of water. Geburah is fire! Below it is another Path of water flowing into the watery Sephirah Hod.

Geburah is the Strength of Law! It is wielded by the Mother until the Star of Will is strong enough within you to maintain that law; to keep a check on the influences that flow through you and be able to adjust and balance them with fine precision. Geburah is the Middle or Mediating Sephirah. In the midst of the watery flow it acts as a resister, an opposition to the water. It intercepts the flow, as required, before allowing the influence to flow on through the Path of Mem into Hod.

The Pentagonagram of Egoic dominion that acts as the interceptor is strengthened by the practice of severity in relation to personal shortcomings and delusions. This is accomplished by inviting the Lightning Flash of Key 16 over and over again. Mars is the active principle in the destruction of personality self-delusions. Inviting it refers to a willingness to face up to Truth no matter how painful.

The lightning flash is itself an emblem of the highest truth. It diagrams the non-sequential Holy Mezlah which manifests the entire Tree of Life all at once. Thus it represents the Oneness that permeates everything in the universe and that Oneness is the highest truth there is.

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It is the ideal by which all manifested, and therefore relative, truths can be measured.

As the work progresses the dominion of the Ego grows stronger. You become more and more keenly aware of the distinction between True Will and its false reflection in the lower personality. The strength, as it mounts in power, builds itself into the mental body of Hod. What it builds in is the orderliness of cosmic law.

The symmetry and sequence we see before us displayed by natural and astronomical laws is introduced into Hod through the quiet receptivity portrayed by the Hanged Man. Through his meditative state the Egoic Will is able to transmit Supernal influences received from Binah by way of the Path of Cheth. It transmits them in right measure for the degree of orderliness thus far built in. When sufficiently established, this mental order begins to reflect itself into the etheric-physical structures. It makes them capable of intercepting and acting as a storage vessel for the higher frequencies of Universal Will.

The faculty which is brought into play to discipline the mental body, to give it the order suggested by the arrangement of units in the 8 of Cups is portrayed by Key 1. Attention is a power of self-consciousness that can be developed tremendously through practice. It compresses units of power and the power thus compressed is Will! Gradually it effects marvels of transformation. You find yourself able to control aspects of consciousness that seemed uncontrollable before. You are able to regiment the multiplicity of thought images — the hosts — that are continuously flowing into you and out again. You are able to weave this undercurrent of seemingly unrelated influences into a meaningful fabric that has a design! Sequence and logic and reason, under Ego dominion, actually form beautiful, symmetrical designs.

Such things as underneath influences and recollection of records of the past are symbolized in Tarot by Key 2, the High Priestess. Astrologically She represents the Moon, ruler in the Path of Cheth whose sphere of influence is in Yesod, the Foundation.

Key 1, as the self-conscious faculty of attention and concentration, enables the Egoic Will of Geburah to bring the Lunar or subjective influences into perfect harmony with Its intention. That is when the Charioteer becomes the conscious guide of the chariot! That is when you are prepared to experience the influences represented by the Moon and interpret them without danger of delusion.

You are prepared because the personal vehicles are permeated with Egoic Will! They are adjusted and ordered in such a way that the little field can merge with the Great Field in perfect Understanding. This blending makes possible the experience of Cosmic Consciousness represented by Key 21, the World.

In it you are one with the Divine Mind of Binah. From that union the 'arcana flow down with the hidden meanings concealed in their shadow'.

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The secret of the manifestation of the Word is revealed. It is perceived as an orderly progression of Law, filled with Divine Life and enfolded within an enclosure of protecting, nourishing Love.

TECHNIQUE

Begin with the image of yourself as backed into the Tree of Life. The Pillar of Severity is on your right, balanced by the Pillar of Mercy on your left. Kether is as a crown of white light upon your head.

Give attention to Kether, intone its Holy Name, Eheyeh, and then give this meditation:

"Thou, Oh inmost Self, Thee I adore! Thou dwelleth in me and strengtheneth me with Thy Crown of Primal Will."

Give attention next to Malkuth at your feet. Intone Adonai, and then give this meditation:

"Thou art the Garden of the King! Thy fruit nourisheth me with experience and Thy fence protecteth me from harm."

Give attention next to the Ego centered in Tiphareth. Intone its Holy Name, Yeheshuah and give this meditation:

"Thou art Beauty and Mercy and Strength! Thou dwelleth in me and prepareth me for union with Neshamah and Her Understanding Love."

Give your attention to Geburah at your right shoulder. Image it as expanding until you are centered within it. You are the Mediator of the Pillar of Strength! From this 'place' envision the whole Pillar. Above you is the yellow-orange Path of Cheth opening into a deep indigo sphere of Binah. Below you flows the blue Path of Mem opening into the orange sphere of Hod. Intone Elohim Gebur and give this meditation:

"I feel within me a Strength equal to every need! It flows into me from Neshamah and becomes the Splendor and the Perfection when reflected into Hod!"

Now envision yourself ascending into the Path of Cheth until you are centered within its aura of yellow-orange light. Intone Cheth on the note D# and give this meditation:

"Thou art the House of many Influences! Thou hath prepared me to return to the Mother and share in Her Understanding of all that exists."

Now feel yourself ascending until you enter into the deep indigo sphere of Binah, the Great Mother. Intone Yod Heh Vav Heh Elohim and give this meditation:

"Thou art the Sanctified One! Within Thy embrace I feel safe and nourished and cared for. Nought can ever harm me, for Thy Supernal Understanding is my Shield, my Strength and my Guide."

Return now to the image of yourself as the entire Tree. Focus attention in Tiphareth. From within its center visualize a spark of white light appearing, beginning to whirl round and round in a circular, clockwise motion and growing as it whirls; growing and expanding until you

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are enclosed within a sphere of brilliant white light. Intone Eheyeh once again! From the center of the white sphere envision a tiny blue spark appearing and expanding after the same fashion until you are centered within it. Intone Yod Heh Vav Heh once again! From within the blue sphere a tiny red spark appears and expands in the same way. Intone Elohim once again. From the center of the red sphere a tiny citrine spark appears and expands. Intone Adonai once again. From within the citrine sphere a tiny yellow spark appears and expands like the others. Intone Yeheshuah once again.

Now envision these spheres in which you have been centered placed in position for the Golden Qabalistic Cross. The white sphere above your head, the blue and red spheres out from your shoulders and the citrine sphere below your feet, with the yellow sphere at your heart. See and feel the golden light pouring out from Kether, passing through your heart, descending to Malkuth and returning again! Continue its motion until it is clearly established. Then see and feel the stream of light that begins in Chesed and flows over to Geburah by way of your heart. Let the streams that form the Cross flow in unison for a few moments. Intone Yeheshuah once again and then Amen. Finish in the usual manner.

##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Seventy-three

(from the transcripts of class lectures by Ann Davies)

The second Path ascending into Binah from a Sephirah below is the 17th Path, attributed to the Hebrew letter Zain. Key 6, The Lovers, is its Tarot emblem and Gemini, ruled by Mercury, is the related Zodiacal sign. The corresponding stage of the Great Work is Fixation which is concerned with learning how to distinguish between the three Alchemical Principles — Mercury, Sulphur and Salt.

Such distinguishing requires discrimination, the mental faculty particularly represented by Gemini and Key 6. In its constructive usage discrimination is that in us which is able to discern minute differences between seemingly identical things. Through its usage subtle qualities and colorings are recognized which less exacting observation would miss. Thus it deepens our understanding and concern for others and helps us to discover Truth.

The letter-name Zain means sword. It is a cutting instrument suggesting discrimination and akin also to the Separation work which concerned us in the Path of Cheth. Since both Cheth and Zain ascend to Binah, the Prime Sephirah of Separation, this emphasis on differentiation should be seen as a logical approach toward comprehension of that high Sphere.

The title of this Path is the Disposing Intelligence which has this same separative connotation. There is a sense in which the 17th Path is as an extension and further refinement of work begun in the 18th Path of Cheth. Therein we strived for a fuller understanding of the Elohim as the Seven Primal differentiations from which emanate all the hosts of complex variation which make up the world of appearances.

Now, in the Path of Zain, a further distinguishing is necessary — the Three in the Seven! Binah completes the Supernal Triad. The Seven Divine Creators attributed to Binah contain within Them the powers of the Sephiroth which precede Them. The Will of Kether and the Wisdom of Chokmah are blended in the Understanding of Binah. She is called the Foundation among the Supernals. She is 'that which stands under'. She preserves the essence of past universes as immutable Law. Upon That the unfoldment of every new cycle of cosmic manifestation depends.

Ascent through the Path of Zain has for its purpose the recognition of the omnipresent influence of these three prime aspects of the One Indivisible Being. In various proportions and mixtures they indwell all the worlds and planes and beings.

Tarot Key 6 depicts three figures. In earlier lessons they were linked to several triplicities but primarily to the three modes of human consciousness. The Angel was said to portray Superconsciousness; the man, self-consciousness; and the woman, subconsciousness. It is well

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to list some other threefold correspondences at this point. As you ponder them, familiar though they may be, you should gain a deeper understanding of just how pervasive, primary and ancient this concept of the Three-in-One is.

MODE OF CONSCIOUSNESS	ALCHEMICAL	SUPERNAL SEPHIROTH	TRIADS OF THE TREE	GUNAS	BIBLICAL	POWERS	PHILOSOPHICAL
Super-Consciousness	Mercury	Kether	Supernal	Sattva	Father	Energy	Spirit
Self-Consciousness	Sulphur	Chokmah	Egoic	Rajas	Son	Force	Soul
Sub-Consciousness	Salt	Binah	Personality	Tamas	Mother/ Holy Ghost	Form	Body

As a Path which leads to the Grade of Master of the Temple, ascent through Zain is possible only for one who has completed the Grade of Exempt Adept and is therefore entitled to be called a Master of Compassion.

This means that the Egoic Triad of Tiphareth, Geburah and Chesed is in full function. Recall from earlier lessons that the perfect interaction between these three is represented by the opened Path of Teth. This is the middle Reciprocal Path which links the two outer Pillars of the Tree and — as Leo ruled by the Sun — shares both color and Solar influence with Tiphareth.

Thus the 6th Sephirah as starting point for entrance into Zain symbolically indicates that all the qualities and powers attributed to the Exempt Adept of Chesed have been unfolded. In a similar way the orange color and Mercurial rulership of the Path of Zain indicate that the work has been completed which opened the Pillar of Strength all the way from Binah into Hod.

Hod is orange and the sphere of the activity for Mercury. These are the same color and planet attributed to the Path of Zain — a Path which links the fully awakened Egoic Triad to the Supernal Triad on the level of Divine Mind. What is being indicated by this is that the same mental faculties designated by Hod are at work in the Path of Zain but on a higher, more perfected level of operation.

Through the opened Pillar of Severity, the mental body of Hod was given orderliness and filled with Strength. All this intensified its predominant vibratory rate, attuning it to receive and register spiritual influences which made no impression on it, whatsoever, previously.

When Hod is sufficiently transformed by the continued influence it receives through the opened Pillar of Severity it becomes your instrument

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of discrimination for work in the path of the Sword. It is this built-in discrimination that enables you to recognize the three subtle qualities inherent in all things. It prepares you to rightly proportion them so that what you are able to receive from Neshamah you are able to 'formulate' sufficiently so it can be transmitted to the brain consciousness in Hod.

Discrimination of this high order is the result of long devotion to the attainment of spiritual knowledge and of an equal devotion to practicing daily the insights you receive.

Gemini is a mental sign ruled by Mercury, Key 1, emblem of the concentration and one-pointed attention which enables you to gather knowledge as accurately and objectively as possible. The knowledge must then be developed by the elaborating and associating processes attributed to the subjective or feminine aspect of mind.

These mental activities through which you acquire and develop knowledge are symbolized by the man and woman in Key 6. They represent the two aspects of reciprocating activity which — when pointed in that direction — can build you a mental body qualified, ordered and refined enough to ascend the Path of Zain.

All Sephiroth are both masculine and feminine, positive and negative, as you have often heard. This is easily perceived in relation to Hod — a water Sephirah on the feminine Pillar of the Tree and yet assigned to intellect and the objective self-conscious mind as the sphere of activity for Mercury. Besides representing this dual mental process whereby the intellect of Hod is developed, the man and woman in Key 6 also represent the lower mental plane of Netzach-Hod. Netzach, on the masculine Pillar, portrays the active, initiating quality of desire in relation to the more passive, pensive, feminine quality of thought development represented by Hod.

If the man and woman portray the reciprocating activities of the lower mental plane, then the Angel portrays Tiphareth and the Higher Mind which illumines the pair when they have succeeded in bringing their reciprocal activities into harmonious, loving relationship.

The mountain in the background of Key 6 is violet and is considered to be an emblem of the Great Work. Here, in relation to the human and angel figures, it represents the transformed Yesod, the automatic level of consciousness formed to serve in the completion of the Great Work.

In this relationship the Angel then corresponds to Alchemical Mercury. This is substantiated by his portraying Raphael, Archangel of Air and of Mercury. Raphael is God as Healer. With His illuminating Light He heals the conflicts and eliminates the errors on the concrete mental plane. He unites and harmonizes — expressed as The Lovers — by revealing Higher Truth.

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Thus He is the Illuminator, and Alchemical Mercury corresponds to Sattva Guna, the 'illumination material' which is said to enlighten consciousness and expand its scope of awareness. The increased incorporation of this 'material' into the personal vehicles is what leads to perfection, to Mastery and to the completion of the Great Work.

As the highest principle of Spirit, the Mercury of the Sages and Sattva Guna correspond to Kether, the Indivisible I Am, Root of Air and Source of all the Illumination that reveals consciousness and unfolds intelligence in all the Spheres below.

If the Angel is Alchemical Mercury, then the man and woman are Alchemical Sulphur and correspond to Rajas Guna and to the middle activating principle. This is the developing, growing personal mentality, through whose activities — objective and subjective — the Angel is enabled to incorporate more and more Light.

Among the Supernals the Sulphur principle and Rajas Guna are related to Chokmah, source of the dynamic Life-force and Root of the element of Fire. This influence can be perceived in the desiring aspect of mental activity — the man — which is really the initiator of all subsequent intellectual development — the woman.

When the interaction on this level is such that desire and its development are dedicated to performing the Great Work, then the 'mountain of attainment' as representing Yesod begins to be formed.

If the Angel is Alchemical Mercury, and the man and woman are Alchemical Sulphur, then the violet mountain between them is Yesod and Alchemical Salt. Under the suggestive influence of the Lovers, who are themselves filled with Light from the Angel, Yesod becomes the Foundation of organized, refined vehicles that preserve and reflect the Light of the Angel and so bring about the completion of the Great Work.

Among the Supernals the Salt Principle and Tamas Guna are related to Binah, the finitizing, concretizing Sephirah, source of all form-producing influences in the Universe. If you are beginning to see how Salt is just as Divine in origin as are Mercury and Sulphur, you are ready to enter the Path wherein the Three Principles are rightly discerned and can therefore be duly proportioned in relation to the work to be done.

Your perception of the relationship between the Three Principles needs to be kept free so it can be applied in many different correspondences. Thus from another viewpoint the Angel represents the fully functioning Egoic Triad and so becomes the Sulphur or Mediating Principle between the Supernal Triad above and the personality Triad below. The Sun above the Angel then represents Mercury and the man; the woman and mountain represent Salt.

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In yet another relationship the Angel is Neshamah, source of Divine Intuition and so representative of the 'illumination material' of Mercury. Then the Path of Zain becomes the Sulphur Principle of active mediation that carries the Light into Tiphareth. As the central Sephirah of the sixfold Human Spirit, Tiphareth then represents the Salt principle that preserves Mercury and thereby becomes one with Its Source — the Indivisible I AM in Kether.

TECHNIQUE

Back yourself into the Tree of Life, as always, imaging each Sephiroth in the right position relative to your body. Give attention first to the Supernal Triad surrounding your head; intone Eheyeh and give this meditation:

"Oh Thou, Crown of all pervading Light! Thou art a Threefold Mystery! Yet Thou revealest Thyself continuously, to all who seek Thee through the Portal of Love."

Give attention next to the four Sephiroth below Tiphareth, with emphasis on Malkuth as their representative. Intone Adonai and give this meditation:

"Thou art the Holy Temple wherein the Light of Mind unfolds. Thou hast grown me through joys and sorrows, victories and failures. Blessed art Thou Who hast awakened me with Thy many gifts of Love."

Give attention next to the Egoic Triad of Tiphareth, Geburah and Chesed. Before proceeding envision a golden stream of light-energy circulating through this Triad. Feel it beginning in Tiphareth, near your heart, ascending to Geburah at your right shoulder, crossing over to Chesed at your left shoulder and descending again to Tiphareth. Image this circulating current for a few moments, then intone Yeheshuah and give this meditation:

"Thou art the Sun in full Radiance! Yet Thou still look upward, aspiring to blend Thy Light with the Crown."

Envision the yellow sphere of Tiphareth expanding until you are centered within it in preparation for entering the Path of Zain. Intone Yeheshuah once again and give this meditation:

"Oh Thou, Indwelling Light of Christ! Guide me to the Divine One through the Path of equilibrium and love."

Image yourself ascending into the Path of Zain until you are centered within an aura of its brilliant, vibrating orange light. Intone Zain (Zah-yin) on the note D and give this meditation:

"Thou art the Path of the Angel of Air! In Thy sphere all that seems to stand apart, to be in conflict, is brought together in the currents of Thy healing Breath of Love."

Image yourself ascending into the deep indigo sphere of Binah, intone Yod Heh Vav Heh Elohim and say, "Thou art 'That which was, is and shall be' manifested in all Creative Powers."

Return to the image of yourself as one with the Tree. Perform the full version of the Qabalistic Cross as outlined in the last lesson and finish in the usual manner. ## (5)

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Seventy-four

(from the transcripts of class lectures by Ann Davies)

The Hebrew title for this Path, Sakal ha regash שכל הרגש, which we translate as the Disposing Intelligence, has other meanings associated with it besides the 'posing apart' or distinguishing of differences we discussed in the last lesson. Sometimes it is translated as the Sensible Intelligence. The adjective 'ha-regash' is from a root indicating the feeling nature and its sensitivities. Linked with the discriminative faculty, the idea of subtle inner discernment emerges — of perceptiveness to things and people that goes beyond what the outer senses and the mental reasoning faculties alone could report.

The development of such fine discrimination is an art. To whatever field or level of consciousness the term might be applied it is very much a learned faculty. Usually the learning process includes the overcoming of many difficulties, many trials and much consequent pain. Another word connection with the Hebrew 'regash' hints at this. As a verbal root it has the meanings of agitation, disturbance, violent activity, rage.

Through regash we now have the feeling nature and its sensitivities, together with agitation and disturbance linked to the unfoldment of discrimination. All of us can surely attest to the connection between the feeling nature and painful disturbances. The title of Key 6 indicates the relationship in which emotional upheavals are the most acute and can be the most educative.

Discrimination in love develops from the sorrows and disappointments we experience in connection with it. Eventually we begin to realize that most of our suffering is caused by false expectations and unrealistic images. We were not able to distinguish the real from its counterfeits. Gradually, as we mature, we are able to admit to ourselves that the resulting injuries were primarily to our false personal image and its equally false personality pride.

The Path of Zain opens to the Causal Plane. If intuitions from that Plane are to be intelligible to the concrete mind, they must be clothed in forms available on less abstract levels than the Causal. The choice of the right mental form or astral image is a matter of built-in discrimination. You must be able to distinguish thought or feeling images based on false opinions and conclusions from those based on true ones. You must be able to do so immediately without having to stop and think about it.

This ability reflects a quality of discrimination, an inner refinement, that is exemplified, in certain ways, by capacities related to the Gemini personality type. Gemini is a mental Air sign to which quick thinking and fast, accurate decision making are attributed. These characteristics, important in everyday life, are absolutely essential when

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the Inner Planes are opened to you. What we refer to particularly is the ability to rapidly and correctly grasp what is going on in a given situation and make a quick, immediate decision about it.

Any such skill is the result of laborious mental work at some time or another. Whatever seems facile in personal attributes is ever the result of past work though not necessarily in this lifetime. The 'easy learning and quick thinking' of Gemini should be considered as such earned capacities. This is true even though they do not all or always utilize this ease to apparent advantage. Often it expresses as a careless, superficial type of mentality in which accuracy does not play a very important part. As you know, the level of individual development makes a difference, as does also the particular emphasis being worked out in any given lifetime. Nevertheless the Gemini attributes express qualities you need to develop in a very deliberate way. Always in our examples of Zodiacal types it is the principle each one emphasizes that is important for you to perceive.

This ability to make quick and correct decisions reflects the type of built-in or automatic discrimination you need to unfold. Great artists show it developed to a high degree in relation to their specialized field. A great composer, for instance, is supersensitive to slight differences in sound or tonal quality. He is such a perfectionist and discerning self-critic that nothing ever completely satisfies him. He hears tiny imperfections or dissonances that a less trained ear would miss entirely. Likewise with great artists who work with color and form. They train themselves into becoming extremely sensitive to tiny variations in shading, texture and shape relationship. They see things in a moment that would not exist at all for less educated eyes.

You can find similar examples for the other senses. Trained perfumers are able to discern subtleties of scent that most of us would be quite unaware of. The same thing is true of the wine taster or gourmet in relation to the sense of taste. The important thing to note is that these refined capacities, which enable the artist to make many decisions or choices without the need to stop and analyze, are the result of long periods of training and caring and practice.

Caring is important and should be particularly noted. The fine discrimination and self-critical attitude of the true artist is always accompanied by intense devotion to the chosen art. In earlier lessons on Key 6 it was explained how, even though The Lovers looks placid on the surface, it holds many symbols which reveal a fiery intensity. The Angel's flame-like hair, the flames on the tree behind the man, the serpent and fruit symbols behind the woman, all suggest intensity of desire or zeal as lying back of what looks serene and easy on the surface.

What we are doing takes the same intense zeal and devotion as is required of the artist in any field but even more refined and dedicated. Initiation is the greatest Art of all! It requires precision

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instruments of the finest sensitivity — the Interior Stars! The manner in which they are unfolded is of the utmost importance. They must be activated with fine discrimination if they are to reveal Truth.

At this stage in your unfoldment, a weighing and measuring of personality characteristics is required of you to a degree of refinement never required before. You must become a severe self-critic and wield the sword of Zain! With it you must expose any imperfections and dissonances in yourself which in ordinary life might not seem important or even be important — but they are now!

What you have already developed in Hod, sphere of intellect, has been particularly important in preparing you for the Path of Zain. The close relationship between Hod and Zain is indicated by the color and planetary influence they share. Recall also that in treading the preceding Path of Cheth you opened the Pillar of Strength and thereby brought increased power and discipline into the sphere of Hod.

Your mental structure, thus disciplined and strengthened by Understanding from Binah and Will force from Geburah, is able to act with immediate discrimination. It enables you to rightly identify the quality and character of mental and emotional forms which become objective to you as the inner senses begin to function. You are able to discern truth from falsehood in what can be called the subjective environment because you have allowed it to be discovered first in your personality 'environment'.

The fiery zeal represented by the sword of Zain is an emblem of the consuming desire to know truth, no matter how painful it might be. That desire tears away any remaining veils of concealment — born of shame — which hide personality imperfections you have refused to acknowledge up till now. So long as you hide from such things, they hide the truth from you. When you permit yourself to recognize an error you can begin to transform it, to equilibrate it. As you do, you allow further revelations of Truth to be unveiled to you.

They are unveiled to your inwardly opened eyes which are able to see with a new clarity when all self-delusion is banished. The new clarity makes distinct many things which were previously only vaguely perceived. Eventually your rather generalized and foggy conception of the Universal Order is replaced by an awareness of its detailed complexity. That very complexity reveals links of connection to you that tie all things back together into a homogenous Unity. The identicalness of purpose, of livingness, of Law that is shared by all things in the Universe is experienced directly by you.

This enlightened insight into existence is accompanied by a more definite view of the Path you have chosen. The idealistic yearning to serve humanity and the Hierarchy of Light, which has been rather indefinite and hazy up till now — especially as to how it should be accomplished — begins to take on more sharply defined details of form and procedure.

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You realize that further refinements and adjustments must be made between the objective and subjective levels of consciousness, pictured in Key 6 by the man and woman. By establishing an intelligent and harmonious interaction between them, the Higher Self — here represented by Raphael, the Archangel of Mercury and so of Mind — comes into conscious dominion.

Raphael is the Messenger who transmits impressions from the level of Divine Mind in Binah to the individualized consciousness in Tiphareth. That transmission is able to take place when the Mercury Principle is in right proportion in relation to the other two Principles, Sulphur and Salt, in every vehicle of the Sixfold Human Spirit.

Recall that the whole scene in Key 6 is concerned with bringing about an ideal relationship between these three Alchemical principles. Mercury, as we have seen, is the same as the Sattva Guna, called illumination material or illuminating substance. It represents the highest, most refined frequencies of substance — those which can align you with the major rhythms of Universal Being. This highly refined spiritual essence — the Mercury of the Sages — is yet a substance, since it emanates into manifestation from Binah, the sphere of concretion and finiteness. Because it is still substance — even though its image is Pure Light — it can be apprehended. That is what the purified subconsciousness, represented by Alchemical Salt and the woman in Key 6, can accomplish for you.

When Alchemical Salt, as subconsciousness, is sufficiently cleared of impurities, its vehicle can receive the Mercurial frequency. The substance out of which it is composed begins to predominate in the finest material to be found on its plane. You thus become predominantly Mercurial in makeup and are able to take the impress of Causal Plane influences.

This illuminated condition of subconsciousness is what makes you automatically discriminating. You are able to clothe the Superconscious impressions you receive in thought forms that adhere to their Sublime Archetypes and, at the same time, are intelligible to the self-conscious level of you, to the man in Key 6, who is also Alchemical Sulphur.

Alchemical Sulphur is the active Principle and yet the man is shown passive in Key 6. When the ideal proportioning of the three Principles is established the objective mind knows itself to be but an observer of work which is performed by the Angel and reflected to self-conscious awareness by way of a subconscious mind prepared to do so.

That preparatory work is initiated and reiterated by the zealous aspiration — the Sulphur of the Sages — of self-consciousness. In the early stages it is apparently self-conscious intention that 'turns' subconsciousness so it is able to receive impressions from Superconsciousness. Sulphur thus acts as the middle principle that links Mercury to Salt.

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The stage in which self-consciousness seems to be the most active is represented by all the Paths and Grades you have so far been through. As you enter the Path of Zain a subtle distinction of selfhood is experienced. You know that the 'I' consciousness, just as surely as subconsciousness, is a reflection in time and space of the Eternal Indivisible Self.

This knowing occurs when the illuminating Mercurial substance is abundantly present throughout the Sixfold Ruach. It fashions you into a transparent channel, represented by The Magician, with all its links joined from Superconscious heights to subconscious depths. That channel is the Magical Vessel of purified and equilibrated human consciousness through which Wisdom and Understanding from the Causal Plane can be transmitted in forms that guide and bless and perfect this world of manifest existence.

TECHNIQUE

Begin as always by imaging yourself merged with the Tree of Life. Then focus your attention on the Supernal Triad, particularly on Kether, as you intone Eheyeh and give this meditation:

"Oh Thou, Brilliant Crown of Light! Thou art the Source, the Life and the Sustenance of all existence. Thou art more. Above all, Thou art Boundless, Limitless Love."

Focus attention next on the four personality Sephiroth from Netzach to Malkuth. Intone the Divine Name for Malkuth, Adonai, and give this meditation:

"Only in Thy sphere can the Great Art be completed. Thou suppliest the materials which can be fashioned by loving intelligence into a Wreath of Glory and a Cross of Service."

Focus next on the Egoic Triad of Tiphareth, Geburah and Chesed. Envision a stream of golden light-energy beginning in Tiphareth, ascending to Geburah, crossing over to Chesed and returning to Tiphareth — circulating through the Triad, round and round. Intone Yeheshuah and give this meditation:

"I am one with Thee, Oh Central Self — one with Thy Strength and one with Thy Mercy! For Thou art the offspring of the Supernals; Thou, too, art Three in One."

Image the vibrant yellow sphere of Tiphareth expanding until you are centered within it, but prepared to enter the Path of Zain. Intone Yeheshuah once again and give this meditation:

"Oh Thou, Ego within my heart! Merge Thyself with Thy Mercurial Self that I may enter the Path of the Sword."

Visualize yourself ascending into the vibrating orange of the 17th Path. Intone Zain on the note D and give this meditation:

"Thou art the One who separates — to heal, to make whole. Thou preparest me for Neshamah, the Sanctifying Soul."

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Image yourself entering into the deep indigo sphere of Binah.
Intone Yod Heh Vav Heh Elohim and give this meditation:

"Oh Thou; Divine Mother of us all! Thou art the Blessed One,
the essence of Love. Because Thou art Love, all that Thou givest
birth to must, in essence, be that Love."

Return to the image of yourself merged with the entire Tree.
Perform the ritual of the Qabalistic Cross as outlined in an earlier
lesson and finish in the usual manner.

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MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Seventy-five

(from the transcripts of class lectures by Ann Davies)

The starting place for ascent through the 17th Path is in the Sixth Sephirah Tiphareth. What you experienced as a Lesser Adept in that sphere is particularly significant for traversing the Path of Zain. It awakened within you a growing capacity to respond to the unity that exists between all beings. It enhanced your expression of selflessness and compassionate understanding of others.

Note that the orange of the Path of Zain combines the red of Geburah with the yellow of Tiphareth. It is the unifying Lesser Adept qualities combined with the Strength you developed as a Greater Adept that equip you to ascend this Path.

Besides indicating the merged forces of Geburah and Tiphareth, the orange of Zain can also be taken as a combination of the red of the reciprocal Path of Peh with the yellow of the reciprocal Path of Teth. Successful completion of work in those two earlier Paths should be considered as necessary for establishing the ideal relationship portrayed by the Lovers — the two modes of personal consciousness.

Through work assigned to the Path of Peh, Netzach and Hod (the two Sephiroth of the personal mental plane) are brought into reciprocating activity. Peh is often used as a symbol for Yesod, the automatic level of consciousness. In Gematria, both Peh and Yesod add to 80 and both are linked to the reproductive energy. Peh, active between Netzach and Hod, signifies that the cultivated and intelligent qualities unfolded through their interactivity have become habitual in expression.

It was through this 27th Path of Peh that you completed your entrance into the Grade of Philosophus, the highest one of the First Order. In so doing, you completed the requisite unfoldments related to the advanced — even though still separatively oriented — human being.

This, in turn, qualified you to ascend the Paths leading into Tiphareth and the Grades of the Second Order. By successfully making advanced human characteristics second nature to you, an equilibration becomes possible between the two modes of personal consciousness. It brings Netzach-Hod into a merged quiescence through which the Central Ego is directly known. That knowing is the Birth of the Christ Consciousness attributed to Tiphareth and to entrance into the Grade of Lesser Adept.

The Birth is then matured by traversing the Paths and entering the Sephiroth which complete the Egoic Triad. Symbolically, its full functioning is completed when you tread the reciprocal Path of Teth. Through color and Solar influence Teth is linked to Tiphareth and represents the threefold Ego actively functioning between the Pillars of Mercy and Severity.

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Thus it is the capacity for skillful settling of conflicts, which you developed in the Paths of Peh and Teth, that now qualifies you to complete your ascent through the Path of Zain. For you must be quite skillful in equilibrating unbalanced forces if you are to receive guidance from the Causal Plane. A fine synchronization must be effected between the vehicles of Ruach if they are to be attuned for relaying messages from the level of Divine Soul. The messages give instructions and are accompanied by transmission of energies that enable you to complete the organization of the Holy Temple. It is the 'Temple not made with hands' that serves as an outpost through which truth can be relayed from the Plane of Supernal Wisdom and Understanding.

The ability to act as such a House of God is portrayed by Key 1, The Magician, who is also Mercury, ruler in the Path of Zain. The Magician is able to intercept the higher, finer frequencies of universal vibratory activity because of his power to focus attention. The focusing acts as a transmitter, a mediator — the Sulphur Principle of Alchemy. It mediates between Neshamah, as the Mercury Principle, and the personal vehicles which, united, act as the preserver of Mercury — the Salt Principle. When interpreted from this vantage point the Sun in the background of Key 6 represents the Mercury of the Sages; the Angel, Sulphur; and the Lovers, Salt.

Its Tarot title shows that emphasis is given in this Path to the preserving qualities of personal consciousness. A harmonious, reciprocating and 'open' relationship must be in operation between its two basic levels of awareness before clear receptivity of the 'substance of illumination' from Neshamah becomes possible.

The harmony to be established is expressed by the Fixation stage of the Great Work, allied with this Path and Key. Through Fixation, a firm and definite distinction is made between the objective and subjective levels of perception. Their rightful functions in relation to each other and also the quality of truth which each is able to reveal are clearly realized.

Only after such fine distinctions have been made between the 'vehicle' levels of consciousness are they able to be blended and merged so the Angel can overshadow you and reveal the One Immortal Self of whom they are as two sides of a coin.

In the Paths and Grades you have thus far traversed, the organs of inner perception have unfolded to some degree or other. It is the continuous striving to balance and align these perceptions — received through the awakening inner senses — with careful observations made through the outer senses that unfolds Spiritual Insight in its highest, truest sense.

In order to achieve the needed equilibrium, alternating emphasis should be given to these two avenues of perception so that they simultaneously fulfill each other while acting as a check on each other also.

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When you clearly realize that neither is able to present a complete picture of anything without the other, much progress can be made.

Conscious awareness on the Astral Plane, portrayed by the woman, is valuable to you only when the organs through which it is received are unfolded in this discriminating way, balanced continuously with the objective awareness, portrayed by the man.

In an earlier course, the male and female figures of Key 6 were said to represent the Solar and Lunar currents of the Great Magical Agent. This refers to the Primal — active-fiery, passive-watery — currents of the Life-power which are present in all things. The Alchemical process brings them into harmonious interaction within the vehicles of the Alchemist.

What needs to be clearly realized at this stage of evolution is that the right direction and alternation of these currents in the astral and physical-etheric bodies is not brought about by direct attention. Rather, it is set into motion by right suggestions from the level of Netzach-Hod. The cultivated higher feelings and orderly, disciplined thought processes developed on that level create patterns which act as constructive suggestions.

The Alchemical process is carried forward in this way until the Ego within is totally and consciously in dominion. You are then brought consciously into touch with the most developed representatives of that Ego — the Inner School Masters. From them you receive further instructions that enable you to enter fully into the consciousness of Binah.

The man and woman are also representative of the Alchemical Sun and Moon which correlate with the Surya and Rayi of Yoga philosophy. In an earlier course (The Great Work) two quotes were given that should have new meaning for you now: 'To those who practice and thus always keep the sun and moon in proper order, knowledge of the past and future becomes as easy as if they were in their hand'. Also, 'The moon is checked by the sun and the sun by the moon; he who knows this practice strides in a moment over the three worlds'.

The worlds refer, in one relationship, to the three divisions of time. Through the balanced interaction of sun and moon — which has been the subject of this lesson — a fuller insight into the universe and its workings is experienced, an insight that transcends the ordinary limits of time. The three worlds also refer to the three planes of incarnate existence — mental, astral and physical. These, too, are transcended, so far as 'necessity' is concerned, when the Temple is completed by the Alchemical Process, which you should know is the same as initiation through ascent of the Tree of Life.

Behind the woman is a tree with a snake, emblem of the Kundalini energy, winding around it. Also there are five ripened fruits.

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The ascent of the serpent-fire and the ripened inner senses, which are consequences of initiation, are shown to be rightly brought about only when the Angel is overshadowing you — the awakened Christ consciousness. Behind the man are the 12 threefold flames representing, among other things, the differentiations in personal characteristics that are observable through the reports of the outer senses.

In one of the quotations above you were admonished to 'keep the sun and moon in proper order'. One intimation given by this is that although the reports received through the two avenues of perception — objective and subjective — must both be received with discrimination, the methods right for one cannot be successfully used on the other.

That is, the impressions received through the inner senses cannot be analyzed and dissected by the same processes that are right for the intellectual perceptions of outer phenomena. The inwardly received impressions are very delicate and disappear under such scrutiny. You must give them a certain freedom to 'declare' themselves, allowing them to reveal the soul or feeling quality of the thing you are contemplating. Thus they bring to you an area of truth, after their fashion, just as the outer senses bring you the portion of truth of which they are capable.

Yet it should not remain unnoticed that the woman, the 'moon', is placed in Key 6 so that she coincides with Hod, or intellect, while the man, the 'sun', coincides with Netzach, or feeling. Even though perceptions from the two planes of existence must be allowed to express after their own nature, this does not mean that the qualities of each have not had their effect on the other. Indeed, the previous interactions that have taken place between them is one of the important points to remember.

What is indicated is that anyone who is ready for the portion of the Great Work in which the Kundalini ascends and the inner organs are fully ripened has already been through much interaction and balancing between the two levels of consciousness. The subjective level has the order and discipline of the best expressions of intellectual unfoldment, while the objective level has a warmth, a sensitivity, and a caring that are expressive of the highest subjective qualities.

In other words, order and discipline must be built into the inner organs as they are awakened so that delusions cannot overpower you. At the same time, the objective mind must be 'softened' so that it feels truth as well as finding it through analytical processes. This interaction, as its adjustments become finer and finer, culminates in a merging of the two levels and the establishment of full dominion by the Higher Self. This is the state which is often referred to as continuity of consciousness.

Gemini, an air sign ruled by Mercury, is physiologically assigned to the hands, arms, shoulders and lungs. This area and sign

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are connected with the absorption — after a fashion suggestive of breathing — of subtle forms of energy from the atmosphere which are used in higher intellectual functions. When the three Principles are rightly 'disposed' in relation to each other, you realize fully that you are a transparent medium through which something that originates beyond personality can be intercepted and absorbed by the vehicles that you mediate for.

The Magician portrays this. He is doing nothing but focusing to act as a transmitter for a field above to a field below. He channels subtle energies which can be correlated with the 'illuminating material' of Mercury. He channels it to the garden, his vehicles, so that they can be transformed by absorbing Mercury.

There is another sign in which Mercury rules. It is Virgo which, alchemically, is concerned with both the mental and physical assimilation of essences of inestimable value. That assimilation, recall, is to provide the base that must be present in order to attract and hold related substances from the air. Since both Gemini and Virgo are ruled by Mercury, the assimilative process of the earthy Virgo represents the practical knowledge and well grounded preparation that is required before there is a proper base into which Supernal Intuition from Neshamah can be fixed or preserved.

TECHNIQUE

Image yourself merged with the Tree of Life, giving due attention to each Sephirah so that it is envisioned in its proper place in relation to your body. When the vision is complete, give emphasis to the spheres of Kether, Chokmah and Binah that surround your head; intone the Divine Name Eheyeh and give this meditation:

"Within Thy whirling motions do I dwell — Omnipotent in Thy Will, Omniscient in Thy Wisdom and Omnipresent in Thy Understanding Love."

Turn your attention next to the four Sephiroth below Tiphareth; then intone the Divine Name Adonai and give this meditation:

"Thou art the field of learning. From the conflicts and sorrows experienced in Thy realm, treasures of great value emerge, that bring Glory to the Self."

Give your attention to the Egoic Triad, envisioning a stream of golden light-energy flowing between its three spheres. Intone Yeheshuah and give this meditation:

"Thou art the Indwelling Light — Beautiful, Merciful and Strong! Thy overshadowing Presence illumines the Pathway to the Soul Divine!"

Feel the yellow sphere of Tiphareth expanding until you are centered within it, ready to enter the Path of Zain. Intone Yeheshuah once again and give this meditation:

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"Oh Thou, Inmost Self! Guide me through the Path of the Sword to the Mother, that I may share in Her Understanding Love."

Image yourself entering the Path of Zain where you become centered in an aura of vibrating orange light. Intone Zain on the note D and give this meditation:

"The sword that seems to separate really reconciles. Thou canst not merge with the Light of the Soul Divine unless Thou hast discerned Her as the Mother of all diversities."

Image yourself entering into the deep indigo sphere of Binah. Intone Yod Heh Vav Heh Elohim and give this meditation:

"Thou art the Mother of all that exists, yet Thou hast no part in imperfection. Thou art One in essence, perfect and whole."

Return to the image of yourself merged with the Tree. Perform the ritual of the Golden Cross as you see its light-energy reciprocating between Kether and Malkuth on the Pillar of Mildness and between Mercy and Severity through the Path of Teth. The cross-point is the Sun within your heart. Intone Yeheshuah once again and finish in the usual manner.

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MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Seventy-six

(from the transcripts of class lectures by Ann Davies)

Thus far you have ascended two Paths that lead into Binah and the Grade of Master of the Temple. These are the Paths of Cheth and Zain which ascend from the Second Order Grades of Greater Adept and Lesser Adept. In past advancements the final Path leading into the Grade you were working toward originated, as a rule, in the highest Grade preceding it. But the highest Grade preceding that of Master of the Temple is that of Exempt Adept and there is no visible Path linking these two, even though the 4th Sephirah immediately follows the 3rd in number sequence.

There is, however, an invisible Path that links them. Although it is not shown in the regular presentation of the Tree of Life, it is defined by the Lightning Flash, portrayed in Key 16, which represents the instantaneous outpouring of the Tree from Kether.

As the only invisible Path linking two sequential numbers — 3 to 4 — it is unique among them. It is this particular invisible Path, emblematic of the final qualifications for entrance into the Third Order, that shall concern us now.

In Lesson 56, the invisible Paths are shown on a chart. Place it before you, along with a regular colored Tree of Life diagram as we continue. The Sephirah of this Path's origin is important. It begins in Mercy and the Grade where compassion and all-embracing love are brought into continuous remembrance. It is immediately preceded by two Paths — Cheth and Zain — in which emphasis is placed on understanding differentiation. To truly appreciate diversity is to know it as the treasure of treasures! Yet it must be appreciated rightly as an enrichment by and for the One Life in which everything has a share.

Thus it is the all-embracing compassion you unfolded as an Exempt Adept, combined with the true appreciation for diversity which you grasped in the Paths of Cheth and Zain which qualify you now to 'cross the abyss', for that is what ascent through this invisible Path represents.

It leads you across an abyss of darkness into the Supernal Light. The preliminary darkness refers to an experience wherein your personal identity utterly disappears. All you have believed yourself to be becomes non-existent! This is a necessary preliminary to union with the One Existence, for there is nothing connected with individuality related to it. There is no sense of being a person at all.

It is from out of this darkness that direct identification with the Supernal Soul takes place; an identification that brings with it insight into universal principles and a capacity for participating in levels of consciousness that utterly transcend anything you have experienced before.

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The invisibility of this Path, so far as the regular presentation of the Tree is concerned, indicates an important point about it. The way across is not a product of natural evolution — it is a construction of Art! The experience it leads to has an invisibility about it too. It is not possible to describe adequately through the ordinary use of words.

All the practices and disciplines of initiation, which you have thus far been through, have been preparing you for the abyss. By teaching you how to approach the inevitable trials and adversities of life with equanimity and poise you have developed a capacity for courage and stability that are indispensable for the experience now before you.

Those who have 'gone this way before' have left a heritage of instructions and encouragement that guides those who are ready to the place where the abyss can be crossed. That is what you are receiving now. But the crossing must be accomplished, solitary and alone. Union with the One Eternal Existence has nothing related to individuality connected with it. Yet it is experienced alone, within the Secret Chamber, the Sanctum Sanctorum. To enter that Holy Place you must cross the abyss of total renunciation, wherein the image of selfhood you have for long ages identified with, is exposed as nothing at all!

These words of Jesus, spoken to His disciples, express what is required: "If any man will come after me, let him deny himself and take up the cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

Look at the diagram showing the invisible Paths in relation to the visible! The Path that ascends from Chesed to the point where it meets with the Path of Gimel is identical, on a higher arc, to the Path of Nun that ascends from Netzach to Tiphareth. It parallels that earlier Path through which you completed your entrance into the Second Order by way of the Mystical Death.

Alchemically, the Path of Nun is attributed to the stage of Putrefaction in which the mental, emotional and physical structures of personality are recognized as the not-self. This led to the renunciation of your old idea of selfhood and the birth of the New Image in Tiphareth.

The invisible Path we are now contemplating is a yet higher negation. It requires renunciation of the enduring individuality which you have, for long eons, identified with. It is a renunciation that is consummated by identification with the Indivisible One. Liberated from all qualifications of identity, time and space — there is consciousness of nothing but Pure Being! Beginningless, Endless Being!

Note that the ascent of this invisible Path from Chesed defines the Da'ath point of the Central Hexagram or completed Lesser Countenance — which we discussed in an earlier lesson. It defines it at the place where it bisects the Path of the Uniting Intelligence.

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Da'ath, recall, has several attributions or 'places' on the Tree besides the one just mentioned. It is said to designate the union of Chokmah and Binah at the point where the Path of Gimel meets with the Path of Daleth. It is said to be Tiphareth, the offspring of that Union. Finally, it is attributed to Yesod as the place where Chokmah and Binah are continuously conjoined. Note on the diagram that shows the Invisible Paths in relation to the Sephiroth that two of those Paths, descending from Sephiroth 2 and 3, merge in 9, Yesod. This designation of Da'ath to Yesod is indicated also by the Qabalistic Name for the 2 - 9 Grade, Ba'al Ha Da'ath, Master of Knowledge.

The usual translation of Da'ath is simply "knowledge", but the way it is used in Hebrew and in the Bible clearly denotes knowledge in the sense of intimate union. "Adam knew Eve and she conceived." The idea is given of direct identification as the source of the knowledge called Da'ath. It is as a conception from that identification! Thus it is not merely knowledge about something, but knowledge that comes as a result of becoming one with that which is known.

In the branch of the Ancient Wisdom of which B.O.T.A. is the outer vesture, Da'ath describes the quality of knowledge that is transmitted 'across the abyss' by way of the invisible Path. It is transmitted by one who is able to act as the link between the Third and Second Orders. Da'ath, which is sometimes called an invisible Sephiroth at the central point of this invisible Path, represents the unfolded capacity to become one with Supernal knowledge originating on the Causal Plane.

As Prolocutor General of B.O.T.A., I am the present link with the Third Order. It is the capacity to unite with knowledge that qualifies an Exempt Adept to act as such a channel. Each of you is of great importance in the chain of transmission. What you receive through my words in lecture and lesson must needs be extended! The primary way you extend it is by expressing the truths it holds in your daily life of thought and feeling and activity.

By thus acting after the Light so received, as consistently as possible, you multiply it . . . you multiply Truth! As Truth propagates itself in this manner it becomes an increasingly potent influence in the level of consciousness we share with the rest of humanity. Individuals on the verge of spiritual aspiration receive an impetus that accelerates their seeking. The continuing flow of this influence stirs into activity the Tiphareth qualities dwelling within the heart of every human being.

It is in this way that the collective consciousness of humanity is being prepared for the fullness of the Age now dawning in which unity of purpose and the expression of love are absolute essentials.

There is a further requirement for crossing the abyss besides those we have thus far discussed. It, too, can be represented by the diagram of the invisible Paths in relation to the visible. If the section

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of this invisible Path from Chesed to its intersection with Gimel represents a higher arc of the Path of Nun, then the section that continues from that point up to Binah represents a higher arc of the Path of Lamed. Look at the diagram and see!

Briefly, the Path of Lamed has to do with understanding the doctrine of Karma and learning to balance the scales of action so that the causes you project bring the consequences you really want. The further requirement for channeling energies across the abyss can be represented as a higher arc of Lamed. To perform this function for the Third Order one has to be relatively free of individual obligations. The Adept who is to channel energies for the Inner School enters incarnation as a servant of the Light and not as a requirement for settling past debts or obligations.

Yet, if you consider these requirements as altogether special ones that apply only to teachers, such as Paul Case and myself, you miss an important point. We who are charged with the work of bringing these ancient teachings to you in their present form, updated for the New Age, serve in a special capacity only in the sense of making the way a bit easier for those who follow. But, as stated earlier, each of you must cross the abyss, solitary and alone.

If you are to enter into the ecstasy of union with the Supernals you must be able to renounce individuality and balance the scales of cause and effect. When Supernal Truth is known by direct identification, then you become the Supernal Da'ath — the knowledge of Principle that is that which is known. Then you are the Path that crosses the abyss and you can say — I Am the Divine Mother! I Am All-encompassing Love! I Am evolution! I Am the Cosmos! I Am that I Am!

TECHNIQUE

The meditations and visualizations outlined in this lesson will help you to serve consciously and directly as a link in the chain through which the Third Order is channeling beneficent and healing energies to humanity and to all the rest of life on this planet as well. There is much need in the world at present and much that we, who know how to extend the Light, can do.

Begin as usual by imaging yourself merged with the Tree so that each Sephiroth is in its proper place. The qualities represented by Tiphareth are those which enable you to act as a consciously cooperating link in the chain of healing influence. Focus attention on its yellow sphere and then extend it to include the entire Egoic Triad. Visualize light-energy circulating through the Triad as we have outlined before; intone Yeheshuah and give this meditation:

"Oh Thou, Golden Presence within my heart! Through Thee, the Boundless Love of Thy Divine Mother pours forth to all the earth!"

Focus attention on the blue sphere of Chesed, the Mercy aspect of the Ego. Intone El and then give this meditation:

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"Thou art a gathering place for the Sanctifying One. Thy compassion acts as a floodgate through which the waters of Binah flow down."

Image yourself ascending through the invisible Path that crosses the abyss into the black sphere of Binah. Intone Yod Heh Vav Heh Elohim and give this meditation:

"Thou art the Radiance, shining through darkness for all who have strength to see."

Return the focus of your attention to Tiphareth. Visualize it as a yellow globe, near your heart, in clockwise motion. Pause to feel the quality of lovingness and harmony that intensifies there. Intone Yeheshuah once again and give this meditation:

"Oh Thou, Elohim! I offer myself as an instrument for Thy ministering Angels of Light! Let the peace and harmony and perfection which Thou art, ray out from me to all the directions of space."

Now intone Shalom (Shah-lome) on the note D and continue to intone it between each phrase as indicated below.

"To all that is East of me let the peace and perfection of the Elohim radiate in healing streams!" Shalom

"To all that is West of me let the peace and perfection of the Elohim radiate in healing streams!" Shalom

"To all that is South of me let the peace and perfection of the Elohim radiate in healing streams!" Shalom

"To all that is North of me let the peace and perfection of the Elohim radiate in healing streams!" Shalom

"To all that is below me let the peace and perfection of the Elohim radiate in healing streams!" Shalom

"To all that is above me let the peace and perfection of the Elohim radiate in healing streams!" Shalom

Finish by intoning Amen and performing the exercises in the usual manner.

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MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Seventy-seven

(from the transcripts of class lectures by Ann Davies)

The invisible Path that bridges the abyss between Chesed and Binah is a channel of reciprocating activity. Through it an interchange takes place between those who serve as advanced channels or disciples — the Second Order — and the Masters of the Inner School — the Third Order. The Chief of the Second Order, the Prolocutor General, acts as the linking Path between them.

True spiritual communion, as you have often heard, cannot be entered except by those who are prepared to do so. Through many lifetimes they have followed the practices and disciplines that you are now following. They persisted until a capacity for understanding love emerged that is of the quality corresponding to the Chasidim or Compassionate Ones of Chesed.

It is through such love, more than anything else, that you enter into communion with the Third Order. Caring for others is an actual 'material' out of which the bridge of communication is built. Then, as the Fama Fraternitatis states, 'We cannot keep our councils from you.' You become one with Those Who Know and enter into the stream of reciprocating Wisdom and Understanding that is the Higher Da'ath. It is a union of consciousness with consciousness through which messages from the True Center of Administration for this Planet are relayed into active influence for this cycle of evolution.

The goal of the Mystical Communion within the Supernal Da'ath is to relay Its truths to the Da'ath of Yesod, the lower union of consciousness with consciousness in which we all share. The influence that is most needed at present is that which will awaken humanity to its essential divinity and nobility. When the collective level of consciousness, with its continuous intercourse of influence, reflects the Supernal Da'ath then the New Order of the Ages will be in full expression here on earth.

By giving your attention, as much as possible, to thoughts and feelings that express the truth about the real nature of humanity, you strengthen the influence of that truth. This does not mean that you fail to recognize the 'relative reality' of the evil forms of activity that plague humanity. In the Paths and Sephiroth on the Pillar of Severity you have developed enough discrimination to recognize them for what they are — projected delusions created by human misinterpretation of experience and subsequent misuse of the image-making faculty. These delusive projections have been propagated by repetition throughout many ages so that they form thick, confused clouds on the mental and emotional planes that veil the truth about the Real Self.

To deny them altogether is another type of ignorance that does nothing toward breaking them up and reforming them into influences that liberate consciousness and reveal truth. The reformation of such error is precisely what our work is designed to accomplish. You help

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by giving the major part of your attention to the quality of thoughts, feelings and words that express the higher nature of man. As you strengthen the influencing power of such idea-forms, they are able to arouse the responsiveness of more and more souls on the collective level of consciousness, who then join in the propagation of forms that liberate from enslavement to lies.

That is the work now before you as a Servant of the Light. Your value increases tremendously as your receptivity to Neshamah becomes more distinct. This receptivity is represented by the invisible Path we have been discussing. It reciprocates between Binah, on the plane of Spiritual Communion and Chesed, the highest Sefirah of the Human Spirit.

Binah and Chesed are the spheres of activity for the planets Saturn and Jupiter. These, in turn, represent the cosmic principles of limitation and expansion. In Tarot, Keys 21 and 10 represent them. Place these two before you as we continue. By considering the Path across the abyss as the link between limitation and expansion, much can be added to our understanding of it. In this position it becomes the reconciler between them. When you can reconcile a pair of opposites it signifies that you have sufficient understanding of their reciprocating activity to utilize them for constructive ends. In relation to this invisible Path it refers to the utilization of this pair of opposites in a way that completes the invisible Path within.

In essence the Path is not really a Path. It is a vibration alignment of the six vehicles of Ruach into a resounding chord that transmits Divine Intuition from Neshamah in Binah to the brain consciousness in the physical body.

Binah is the sphere of Saturnine limitation and concretion. It is the principle that circumscribes the boundless expanse of the No-Thing in order to unfold Divine intention. Its essentiality to every aspect of evolutionary development should be apparent to you. As a principle, limitation must be realized as being just as blessed, just as beneficent as the more obviously beneficent expansion which we correlate with givingness, wide vistas of comprehension and all-encompassing love.

There can be no expression of all-encompassing love — or all-encompassing anything else for that matter — until it is first developed through the focus and concentration of the power that limits and compresses.

Limitation concentrates diffused non-attentiveness. It restricts the field of consciousness into a focus so it can unfold knowledge of some specific aspect of truth. Then expansion takes place. By linking the knowledge developed in limitation to other knowledge developed in the same way, understanding is expanded into increasingly more inclusive wholes.

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When this alternating between limitation and expansion of consciousness reaches the initiate stage, it adjusts the vehicles of Ruach by refining them and eliminating discords. Finally it makes possible the culminating synthesis which is known to you as Cosmic Consciousness. This experience eventuates when the perfected usage of limitation reduces personal identification to zero, clearing the way, so to speak, for the ultimate expansion which is identification with the Cosmos.

This is a state portrayed specifically by Key 21 but also by Key 10. It is relayed to the individualized consciousness along the inner Path of linkage which has been built by the increasingly more refined alternation between limitation and expansion of consciousness.

The two Tarot Keys before you express the principles whose reciprocating activity defines the Path across the abyss. They have other attributions also which can help you to complete the requirements for linkage to the Plane of the Supernals.

As emblems of expansion and limitation, Keys 10 and 21 represent opposite forces. Yet there is much in their symbolism that is very similar. Actually they are complements. They are poles of one basic principle. Neither possesses any real meaning apart from the other.

The four figures in the corners are the most obvious similarity. These are emblematic of the four fixed signs of the zodiac. They represent the Holy Tetragrammaton and the entire universal order that can be classified under its letters.

Both Keys contain symbols that allude to the purpose of manifestation as well as to the sum total of its forces. The Wheel in Key 10 shows the Four Worlds, the three Alchemical Principles, the symbol for dissolution and ROTA, which stands for the universal forces represented by the 22 Hebrew letters and the 22 Tarot Keys. Around the Wheel are emblems expressive of the involution and evolution of consciousness.

The Ellipse in Key 21 expresses much the same thing from a different vantage point. Its 22 trefoils represent the orderly, disciplined arrangement of the 22 three-principled powers into a cultivated wreath that has been fashioned by Art. In Key 21 the participation of Man the Thinker in fulfilling the purposes of the evolutionary process is emphasized.

Yet Key 10 expresses it too. The sphinx at the top of the Wheel represents the complete submission of the Vital Soul forces to the dictates of the truly Human Soul. It is this submission to the Higher that bestows dominion in Yetzirah and liberation from the Wheel of Necessity.

The Dancer in Key 21 represents the True Self, consciously aware through an individualized center of Itself, of Its Cosmic Beingness.

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The individualized awareness of Cosmic Beingness is shown to be the result of having cycled through the disciplines of manifest existence, of having cycled through them long enough to weave the forces that play through personality into the cultivated, orderly Wreath of Victory that serves as a fitting abode for the conscious awareness of the Invisible I AM!

The spirals that She holds in Her hands, symbolic of the revolutionary and evolutionary forces of the Cosmos, show that She has a grasp of their workings that enables Her to direct them intelligently for furthering the administrative needs of this Planet.

Grasp of the order of the Universe — Key 10; and conscious identity with the order of the Universe — Key 21! Essentially they are the same and both are unfolded through the continuously more perfected use of limitation and expansion of consciousness. For those who approach the Third Order, principles that seem to be opposing on lower levels of unfoldment are recognized as really the same. One after the other, the dualities of existence are reconciled and eventually recognized as transformations of the Eternal Duality of Chokmah and Binah which is, in essence, One.

Keys 10 and 21, which we attribute to expansion and limitation, are, within themselves, representative of two other pairs of opposites. To Key 10, Wealth and Poverty are attributed; to Key 21, Dominion and Slavery. Both these pairs of opposites can be resumed within the more inclusive principles of expansion and limitation.

Wealth, for those who have not reached the Path, means — in general — enough accumulation of this world's goods to allow them to do what they want to do without worrying about running out of money. It is their idea of the way to security, leadership and prominence, so it is dominion to them also.

Poverty and slavery are linked in a similar manner for them, since they are thought of as curable by wealth. This is not untrue, either, within the framework of our present era. Most of those who are born into real deprivation have little possibility of escaping from it. Enslaved by circumstances, they are inhibited from the probability of much mental or spiritual development.

These are obvious enough facts which we cannot ignore. For those enslaved by poverty, the first step out is to provide the basic needs of human dignity and survival. All true efforts that are aimed at helping to establish a more equitable distribution of this world's goods are to be encouraged and aided by us. They are an essential part of the Plan. We may expand our point of view into the larger picture of evolutionary unfoldment, but it is our duty to be equally aware of the immediate or limited view of the present.

Those who are enslaved in poverty must be freed from it before they can be expected to be at all responsive to the ideals and larger

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truths we are working to formulate in the collective level of consciousness.

What an individual considers to be wealth or freedom, poverty or enslavement, changes rapidly under the influence of spiritual knowledge and development. Thus we find the Tarot Key expressive of the ultimate freedom attributed to limitation and the Tarot Key that portrays restriction on the Wheel attributed to expansion. Before true freedom can be experienced, the limitation of discipline must be revered and practiced. Before the great wealth of expanded awareness can be unfolded, the narrow view of existence must be supplemented by an increasingly more inclusive one.

All these conditions you are able to recognize now as equal treasures toward the goal of perfected Humanity. Periods or lifetimes of physical plane wealth brought you opportunities for learning and a quality of confidence that are riches indeed. Periods of poverty have unfolded within you a capacity to understand the pains and needs of others. Past enslavement to the physical senses has helped you to realize how delusive it can be — to realize that many human beings mistake the slavery of excessive physical sense gratification for freedom, when just the reverse is true.

Thus have you, through alternating experiences within all of these conditions, come to the place where you are ready to 'cross the abyss' and know your very existence to be the offspring of the Supernal Union reflecting Kether into manifestation.

TECHNIQUE

Visualize yourself once again as merged with the Tree. Then give the focus of your attention to the Supernal Triad as you intone Eheyeh and give this meditation:

"Oh Thou, Eternal, Indivisible Self! Thou art with me always. Thee I adore. Let Thy love find a way to all creatures through the passageway of my heart."

Next give your attention to the Egoic Triad and feel the vibrating light-energy flowing from one to the other of its three Spheres. Intone Yeheshuah and give this meditation:

"Oh Thou, Glorious Center of Life! As Thy Light flows through me, let its Beauty flow out to all humanity."

Visualize yourself centered now within an encircling sphere of luminous blue. You have placed yourself in Chesed as you prepare to 'cross the abyss'. Intone El on the note G# and give this meditation:

"Oh Thou, sphere of the Merciful Ones! Let me merge with the fullness of Thy love, that I may ascend to the Mother, Sacred and Sublime!"

Envision yourself ascending guided by a light shining above until you enter the Radiant Darkness of the sphere of Binah. Intone Yod Heh Vav Heh Elohim and give this meditation:

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"Oh Thou, fruitful Mother, Thee I adore! Through the joys and sorrows, pains and pleasures, successes and failures of earth life, Thou hast shaped me for the purpose of transmitting Thy Understanding Love!"

Return your focus to Tiphareth, the Central Sephirah of the Egoic Triad. Intone Yeheshuah once again and then perform what we will call the 'Shalom Meditation' which was outlined in the last lesson. It is a part of your participation in the service of the Light. Finish by intoning Amen and performing the physical exercises.

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MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Seventy-eight

(from the transcripts of class lectures by Ann Davies)

Symbolically you have now completed your entrance into Binah, the Sephirah corresponding to the Third Order Grade of Master of the Temple. What this title signifies for each one of you is not necessarily the same. If you will look at the chart accompanying Lesson 17 you will see just how many different levels of Understanding there are. Yet, whichever World, Tree and Sephirah represent the Binah you are entering, there is always a correspondence to the qualities and powers of a Master of the Temple in the fullest sense of the title.

Temple refers to the body of God or Man! The Temple of the True Self is the sixfold Ruach. Since all of it is 'body', the overcoming of a hindrance in any one of its six aspects could be called a mastery of the temple. As an advanced Builder and conscious aspirant to initiation, your entrance into Binah represents the sum-total of such masteries. It represents sufficient dominion for you to be receptive, in some measure, to intuitions from the level of Binah and the Divine Soul.

This receptivity brings understanding of the Cosmic Finitizing Principle; that is, of the way forms enter into manifestation. Even in its hazy first stages, such understanding gives you a new concept of existence and a firm conviction that the Universal Creative Process is essentially beneficent. It is this understanding of the way forms come into being that enables you, also, to stand firm against the influence of the legions of delusively constructed ones that are quite active, at present, in the collective level of interacting human consciousness.

This is the Firmness of Faith related to the Path attributed to Binah. It is a faith based on intelligent knowing of the principles involved. It enables you to participate consciously and effectively in the Third Order Work that is dedicated to dissolving these wrongly constructed forms and reshaping them into forms that reveal higher truth.

Receptivity to the Binah level of intuition is receptivity to Neshamah, the Divine Soul, the Higher Unity! Through this Unity you enter into the meditations of the Inner School. You enter because you have a vehicle capable of attuning itself to the right frequency . . . a vehicle that is, at once, sensitive to the Heights and strong against interference from the 'depths'. . . an incorruptible vehicle built out of persistence and discipline and faith in the Reality of Love.

Incarnation in a physical body places you in a focus of forces and surrounds you with an impact of energies that cannot help but make it seem, most of the time, as if the physical appearances around you have more reality than the relatively fleeting Divine Experience you

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have in Union with Neshamah. The firmness of faith attributed to this Path also alludes to a quality of unwavering belief in the reality of such experiences — ephemeral though they may be in the early stages.

What this faith does is bring you back! Although you may temporarily become discouraged by the painful and contradictory appearances encountered in everyday existence, there is a portion of you that remembers and returns you to full confidence in the ultimate beneficence of existence and the essential Beauty of the True Human Being!

Binah is the sphere of Saturn, Shabbathai, שבתאי. It refers to rest as well as to limitation and concretion. Your faith in the experiences of Higher Reality becomes a resting place. It is a place of peace where you can pause from activity long enough to regain needed strength. Shabbathai is 713 which is the number of Teshubah, תשובה, meaning return, recurrence, repentance. It alludes to the Divine Soul experience. Once you have had it, remembering it always returns you to faith.

Teshubah also alludes to the recurrences and returns that are everywhere apparent in nature. Understanding of existence can be much enhanced by carefully contemplating these recurrences that are so commonplace they are mostly ignored.

Nature reveals eternal life! She reveals it for all to see! Even before one has unfolded the inner vision of an Adept, Nature's orderly sequences of growth and decay show a continuous renewal and promise a continuous return. Teshubah is linked with the four seasons for this reason.

Throughout the seasons of the year vegetation springs up, flourishes, withers down, disappears. And then it returns! Everywhere you look forms are in one of these states. You know that the flourishing ones will die out in due season, and the dying ones will return. You can rely on it; you can predict it. You have total faith in it!

Let's requote the ancient text on Binah as given in our 32 Paths Course: "The Third Path is called the Sanctifying Intelligence. It is the Foundation of Primordial Wisdom, termed Firmness of Faith and Root of Thy Mother. It is the Mother of Faith for the power of Faith emanates from it."

The laws of Nature attributed to Binah are forms through which the Wisdom of Chokmah is expressed. The orderliness and precision of their movements on earth and in heaven are full of Wisdom. They show purpose and intention. Even intellectuals who, for whatever reason, have no faith in God or Higher Powers, have faith in Nature.

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For you who have entered the sphere of Understanding, that faith becomes the foundation upon which a higher Wisdom and a higher Faith can be unfolded. The continuous renewings of nature re-echo the continuous renewing of life on all planes. Shabbathai and Teshubah, rest and return! It is in perceiving their promise that your faith becomes firm in the ultimate perfection of Humanity — in its Sanctification!

You do not have to remember a past lifetime to have faith in it as a necessity of the evolutionary process. Indeed, too much concern with such remembrances usually brings delusive experiences. Reincarnation should be perceived as the logical conformity to laws apparent everywhere in nature. The sequences of the seasons translated into larger fields makes a single life correspond to the flourishing period and the death of the body correspond to the rest of Winter that always awakens in the Spring.

For you who aspire to ever more inclusive levels of Understanding, the need is to cultivate a definite pattern of faith in the essential perfectability of humanity. Every human being emanates from Binah, the sphere of Sanctification. Every human being will eventually return from whence it came — return then, to saintliness!

The truest point within is Neshamah, the Divine Soul, forever pure and undefiled. That Soul is Divine and Pure beyond anything we have so far been able to understand. It is the Foundation of Pure Wisdom, the Retainer of Pure Understanding and the Source of Pure Knowledge! It is latent, so far as outer expression is concerned, for most of humanity now on the Wheel of Incarnation. It begins to awaken from latency when the Path of Return is approached and the desire of the conscious ego begins to look toward the Height from whence it came.

The Firmness of Faith, then, that unfolds for you through meditational contact with the Third Order is faith in the Divinity of Man and His ultimate sanctification. It is a faith that cannot be shaken by outer appearances. You may feel despair and sadness at the relative truths of human evil and pain, but the knowledge and discrimination you have already unfolded helps you to recognize all these iniquities as expressions of human enslavement to levels of consciousness that are not the true Ego.

The way out is the way we are taking and helping others to find also. The higher nature of Man is Truth. We nourish its image and enhance its strength by projecting thoughts and feelings and action patterns that are in harmony with that truth. As each of you holds to the vision of redeemed humanity and nourishes it with attention, you become a light in the darkness of the collective consciousness; a light shining for others to see who are beginning to look for something to believe in, other than separative, materialistic lies.

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If you have experienced even a moment of the sanctifying intelligence, you have experienced that essential divinity that is in every human heart. It is as a spark of absolute goodness and beauty that cannot be denied eventual outworking! You know also that the purpose of the evolutionary process is to transform unconscious Divine Beings into Conscious Divine Beings so that we can cooperate in Cosmic Administration! During the process, inevitable imbalances occur which cause the relative realities of iniquity and evil.

It is that spark of divinity, the true Being in every personality, that is at work fashioning the Wreath of Victory shown in Key 21. It is weaving the sum-total of cosmic forces into a beautiful, symmetrical enclosure through which the One Self can administer to Worlds and Planes and Lives below.

As you are able to enter more and more frequently into communion with Those whose consciousness dwells on the Causal Plane, the things you perceive through the opened inner senses have a yet higher meaning for you. The Book of Nature becomes the Book of Higher Truth. You become 'familiar' with the Elohim and the Arch-angelic Heads of the various orders and kingdoms of nature. The Divine Authors of the Cosmos 'speak' to you so that you enter into contact with the level of Beingness which pours forth forms for life from the very Beginning of the Whirlings! All things, all forms are experienced as movements in a wondrously beautiful Dance of Life!

Gradually, as you are ready to receive it, the indissoluble links of influence are revealed to you; the links that exist between all things in the Universe — past and present, living and (so-called) non-living, visible and invisible. There is no question any more of faith. Such Reality simply IS!

When you are able to remember such experiences of the Cosmos with the Physical Plane consciousness, you have officially entered into the Administrative Service of this Planet. For those in that Service, the Rest and Return of Shabbathai — Teshubah has a special meaning. The 'Rest' can be related to the Samadhi or Nirvana of the East, or the Cosmic Consciousness of the West. But it is not considered an end in itself, or a way out of pain. For the Inner School Masters it is a temporary resting place, entered for renewal. It is a place where the Light of the Universe can be experienced more directly and 'absorbed' for subsequent transmission to others.

As your insight into Universal Truths becomes stronger, both in grasp of detail and vastness of scope, you will begin to know that you are a link between the Causal Plane and the Sephiroth below. You will feel the power of Faith that emanates from Binah and there will be no doubt that you are in the Service of the Inner School. You will know yourself to be acting as a bridge 'across the abyss' for transmitting Supernal knowledge and forces into the world of physical manifestation.

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Thus are Shabbathai and Teshubah related to Binah, the first Sephirah of the Third Order, for the Masters of that Order have not gone away. They stay, and work, and watch, and wait, and serve! They have relinquished the long rest that They have 'earned' until all fragments of the Self have returned to the Point of Holiness in the Midst; to the Rest that has been called Peace, Bliss, Knowledge, Absolute!

TECHNIQUE

Begin by establishing the image of yourself as one with the Tree of Life in the usual manner. Then, place your attention on the Supernal Triad surrounding your head; intone Eheyeh and give this meditation:

"From behind the Veils of the Absolute dost Thou come!
Thou art the Crowning Glory in which I AM forever dwells."

Place attention next on the four Sephiroth of personality that surround your hips, genitals and feet. Intone Adonai Melek and give this meditation:

"Oh Thou, most Holy Temple of God! Thy perfection is the Promise fulfilled and the Glory proclaimed."

Place your attention next on the Triad of the Ego, remembering to visualize light-energy circulating between its three spheres. Intone Yeheshuah and give this meditation:

"Thou art the Christ, the Messiah, aglow within my heart!
Let Thy radiance shine out from every center of Thee, and thus fulfill the Promise of perfected Humanity."

Now envision yourself once again as the whole Tree. See yourself ascending until you are centered within a sphere of indigo darkness for Binah. Envision yourself as the whole Tree with all its colored spheres in proper position on your body centered within a sphere of indigo darkness. Thus, symbolically, you are the Tree in Binah! Intone Yod Heh Vav Heh Elohim and give this meditation:

"Oh Thou, inmost Divine Soul, perfect and sublime! In Thy Sphere all that seemed obscure and hazy becomes crystal clear. Thou art the Darkness that becomes Light to eyes that are opened by Love."

Return, now, to the vision of yourself as the usual Tree in Malkuth. Focus attention on Tiphareth and perform the Shalom meditation. Finish in the usual manner.

##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Seventy-nine

(from the transcripts of class lectures by Ann Davies)

The sphere of Binah on the outflowing arc completes the Supernal Triad. As the Great Mother, it is the all-potentiality for manifestation.

We found that one name given to the Third Sephirah in the ancient text is Foundation of Primordial Wisdom. It refers to Binah as the retainer of Laws developed in previous Major Cycles of the Life-power's self expression. It is potentiality from Universes that precede the Beginning of the Whirlings! This Primordial Foundation is hinted at also by the Saturn attribution. In mythology, Saturn is considered to be the most ancient of the ancient gods.

The essence of this Primordial Wisdom is inherent in Binah as the Substance aspect of the Eternal One. In Alchemical works it is akin to the Invisible Earth which is said to originate beyond the Three Veils of the Absolute! It remains utterly latent and sterile until aroused by Chokmah, the Life-force aspect of the Eternal One. When Chokmah, the dynamic reflection of Primal Will activates Binah, Ama, אִמָּה, the dark, sterile Mother becomes Aima, אֵימָה, the Supernal fertile Mother. It is Yod, י, the letter of the Father which, inserted into Ama, transforms Her into Aima!

By number Aima is 52, the number also of Ba Kol, בַּכּוֹל, from all, in all things. It alludes to the all-potency of the Third Sephirah as the source of everything that comes into manifestation in the Sephiroth below.

Fifty-two is also the number of Ben, בֵּן, son. Ben, the offspring of the union of Chokmah and Binah, is consciousness! Its awakening and development is the purpose and the promise of manifestation.

Another word that adds to 52 is Zamma, זָמָה, thought, plan, purpose; also wickedness, idolatry. This is a noun expressing the idea of thought force and its formative power. In itself it is neither good nor bad. In the developing stages of unfolding consciousness, through the instrumentality of Ben, it has both constructive and destructive expressions.

In Greek Gematria, 52 is the number of Maia, which is the same as the Maya of Hindu philosophy. Of it Krishna declares, "My Maya is the great womb into which I cast the seed; from there is the birth of all creatures."

The Greek word for the Latin *Sancta* also adds to 52. Its meanings are sacred, pure, holy, divine. It is thus very much the same as Binah, the Sanctifying Intelligence and Neshamah, the Divine Soul, forever pure and undefiled.

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The term Foundation of Primordial Wisdom in Hebrew is yesod ha-chokmah ha-qadmah, יסוד ה חכמה הקדומה. It adds to 318 which is also the value of Eliezer, אליעזר, "God of Help". Eliezer came from Damascus which, recall, means work and refers to initiatory work. In the Bible he is the steward of Abram's house and the number of servants therein is 318. The noun translated as 'trained servants' in this section of the Bible really means initiates, the helpers of God. It refers to developed human beings, developed through work, who are able to hear the Voice of Neshamah, the Divine Intuition. They are Servants of the Light connected with Binah as the first Grade of the Third Order.

318 is also the number of amray binah, אמרי בינה, words of understanding. This is a reference to the Inner School as the retainers of wisdom in words or forms of understanding. It includes symbols that can be passed on to future generations. It refers also to the servants of Light who are receptive to Neshamah so that they hear Her words of Understanding.

Another word that adds to 318 is siyakh, שיח; to ponder, to converse with oneself, to meditate. This is another reference to the meditative quality of the initiates, the servants of God who transmit from Binah.

Neshamah is the superconscious reason that is above all limitations. It is "*Dei gloria intacta*", the untouchable glory of God Whose purity is never touched by any defilements of the lower personality. It is present in every human entity as the inmost Reality which cannot sin. It is experienced directly when initiatory work has developed latent capacities so you are able to bring back awareness of linkage with the Causal Plane to the personal level of mind.

By numeration Neshamah, נשמה, is 395. This is also the number of ha shamin, שמן, the oil. In Scripture it is called the 'precious oil'. It is the same as the Illuminating Material, Mercury of the Sages, Sattva Guna. It is the influence that illuminates and inspires as it flows from Binah into the spheres below.

395 is also the number of ha shamaim, שמים, the heavens. In this context the heavens refer to the order of the universe and the understanding of that order which is experienced through contact with Neshamah.

395 is also the number of Isaiah, ישעיה, salvation of Yah. Qabalistically this means the salvation of wisdom. It is another reference to the work of those who receive intuition and retain wisdom in mental forms so it cannot be lost. Of Isaiah, the Zohar says, "Isaiah's very name is the cause of future redemption, and the return of the Supernal Light to its place, and the restoration of the Temple and all the splendor and glory thereof." It refers to Binah as a Grade of the Inner Order Masters who retain and disseminate forms of wisdom so that eventually the Temple of human personality will be re-deemed and restored to its rightful place of glory.

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Another word that adds to 395 is Manasseh, מְנַשֶּׁה, 'He who causes forgetfulness'. This is a name related to Aquarius, the New Age consciousness. The forgetfulness is of the ignorance and wrong patterns into which we are presently born. Also, in initiation there is a stage where the complete letting go of the past is referred to as forgetfulness.

Another word related to Neshamah is mishnah, מִשְׁנָה. As a feminine noun it means oral study, traditional law; also teacher, tutor. Another is shemenah, שְׁמֹנֶה, eight. Eight is related to the doctrine of the octave and so refers to the revelations that can be deduced by correlation of one plane to another. It also refers to the synchronization of vibratory keynotes between the vehicles of Ruach which acts as a bridge to Neshamah.

You have been given most of these words in an earlier lesson. At this point in your unfoldment they should bring new enlightenment to you.

Let's turn now to the Tarot symbols related to the Third Sephirah. In the Minor Arcana, the four 3's represent it. Three is the prime number of manifestation, diagrammed by the triangle of geometry. Place these four Keys before you as we continue.

The 3 of Wands is Binah in Atziluth. Its wand units relate it to fire, to Yod, to Will, and to the Life-force. These units are arranged into a triangle which is a closed figure. It arranges the wands in a manner that conserves their energy by disciplining them into working as one unit. The divinatory meaning gives a hint of the quality expressed. It is established strength! It alludes to Binah as the limiting principle that puts a bound on force so it can be conserved and intensified, so it does not diffuse itself in space.

Binah circumscribes and encloses in order to fulfill the Intention inherent in the activating Life-force Itself. That Intention or Primal Will can only manifest Itself through the instrumentality of Binah which confines force so it will express within specific bounds.

As the Binah of Atziluth, Yod Heh Vav Heh Elohim, יהוה אלהים, the Divine Name, is attributed to the 3 of Wands. That Name expresses the idea of merged potencies. Even Elohim by itself indicates the union of opposite forces because it is a feminine noun with a masculine ending.

The Elohim represent the Ancient Divine Authors of manifestation, the Intelligent aspects of the One Eternal God who perform the initial stages of universal ordering and synthesizing; the stages that must precede that of the development of individualized consciousness in a Universe. They are the Structurers and Orderers, the Primal Architects of the framework of the Universe. In some Schools of Ancient Wisdom They are called the Lords of Fire, of Force and

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of Form. They are not Beings in the personality sense but They are intelligent Centers of specific aspects of Universal Law. The Saturn attribution to Binah refers to these most ancient beginnings also in that Saturn is related to the mineral stage of universal unfoldment.

It is through Neshamah that contact with the Elohim is experienced and you are given understanding of these most ancient cycles of unfoldment. You experience them as aspects of being that are inherent and active within all that follows in the manifested Universe.

The 3 of Cups represents Binah in Briah, the Creative World. There is a harmony of qualities expressed by this Key. In the Holy Tetragrammaton, Heh, the letter of Binah, is the letter of the Creative World also. Binah is the root of Water and Briah is the World of Water. Binah is the Womb of Creation, and Cups express a similar holding, shaping, feminine aspect of creativity.

To the Creative World the Archangels are attributed. These are the Beings who are as emanations of the Elohim and represent the Heads of the various Creative Orders that continuously renew and maintain the structure and laws of the Universe. The specific Archangel attributed to Binah is Tzaphkiel, צפכאל, 311. Its meaning, 'contemplation of God', expresses what it is that you experience through intuitional receptivity to Neshamah.

311 is also the number of Raphael, רפאל, 'God the Healer', Archangel of Air, of the East and of Mercury. Also of Auriel, אוריאל, 'God the Revealer', Archangel of Earth and of the North. Auriel, as God the Revealer is related to the discovery of hidden secrets. The impression given by these relationships is that through contact with Neshamah the Briatic Archangelic Kingdom is opened. There is attunement to the energies and qualities of the various aspects of Divine Being which They personify.

The special harmony of Binah in Briah is expressed by the Divinatory keyword — Enjoyment. Translated to higher spheres it gives a suggestion of the bliss of Union with the Divine Creative levels of the Universe. Briah relates, in general, to all Higher Mind contacts wherein the inspirations of true art, culture and invention are received. The Creative World is the Cup in which Atziluthic archetypes are held in the ideal shapes that fulfill Divine Intention. They are contacted, to some degree, by devotees of various arts and sciences who, through caring, intensity and dedication, tune in on that level and experience some measure of its inspiration and bliss.

The 3 of Swords corresponds in Divination to the 'vision of sorrow'. There is a perception by those who serve life from the Binah level of the sorrows and pains under which Humanity is at present burdened. To experience Binah in Yetzirah is similar to that of a mother feeling the pains of her beloved child. It is experienced as the emotional anguish of humanity that is caused by belief in the delusions built into the Yetziratic level.

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The work of the Hierarchy of Light is to continuously project images and energies that erase the darkness of delusion by flooding it with the light of truth . . . by awakening humanity to the way consciousness works so that the image-making faculty will no longer be so grievously misused.

The sword units, which are emblems of the moving, transitory and unstable forces of Yetzirah, are formed into a triangle that emulates the 3 of Wands, stabilized strength. What the Inner School is attempting to do is direct energies into Yetzirah that will help discipline its forces into harmonizing with Atziluthic Truth. They need to be rearranged so that they reflect, on their level, the Foundation of Wisdom in Binah.

A Master of the Temple is able to perceive that Foundation and to know how forms come into tangible existence, how they are maintained and how they are transformed. Such a Master acts as an agent for Supernal Beings. He directs energies in a manner that brings exaggerated or distorted forms — mental, emotional or physical — back into equilibrium.

To this level the Angelic Hosts are attributed. These beings of Yetzirah are not approached directly in the transforming work of the Inner School. The Hierarchy of Masters and Adepts act as Messengers for the Divine Authors and Rulers of these beings — the Elohim of Atziluth and the Archangels of Briah. It is in this way that the Yetziratic intelligences are disciplined into more perfect and ideal arrangements that reflect their higher prototypes.

The name of the specific Angelic Host attributed to Binah is aralim, אַרְלִים , thrones, 282. This is a name attributed to Binah as a title also. When it is directly assigned to Binah it refers to Understanding as the stable Foundation of Wisdom, the Throne from which Primal Will carries out Universal Intention. Thus the name, aralim, given to an Angelic Order, suggests a stabilizing quality. Stability is a force much needed in the shifting, moving thought and emotional form levels of Yetzirah.

Wisely directed it can help quiet the turmoil of the emotions and bring silence to the modifications of the mind so that what is pictured in Key 12 can take place. Note that the Hanged Man is suspended from Tav, the letter of Saturn. Another hint of the quality we seek is in the virtue assigned to Binah — Silence! By wise utilization of the Saturnine slowing down process, subconsciousness becomes a still and silent pool which can mirror Divine Truth.

The 3 of Pentacles is an emblem of the constructive results of right use of the Saturn vibration. Thus its Divinatory keyword is Construction. Its units emulate the 3 of Cups. They are the finished coin, the completion of the Briatic ideal!

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In relation to the Grade of Master of the Temple the 3 of Pentacles refers to the physical vehicle equipoised between the forces that build up and those that tear down. It is possible to accomplish through the understanding of finitization received in union with Neshamah.

What enables an Adept to complete the physical Temple is a more perfect utilization of a principle that is taking place all the time. Scientific findings have made us all aware of the continuous renewal that goes on in the physical body. It is continuously throwing out old cells and reproducing new ones.

That principle, extended by the Causal Plane perceptions of a Master of the Temple, enables Him to bring the Briatic Ideal of the perfected Ruach or Microprosopos into actualized expression in Assiah. And that is the completion of the Great Work.

TECHNIQUE

For this study period perform the Technique and give the meditations outlined in Lesson 78.

##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Eighty

(from the transcripts of class lectures by Ann Davies)

The Third Order Grade of Magister Templi, which we are now completing, is comparable to the attainment of sainthood. The ideas of saintliness found in exoteric religions are based on principles attributed to the Sanctifying Intelligence. To be sanctified is to be made perfect! It refers to an individual who expresses qualities and attributes now that every human being is destined to express in future cycles.

Although the qualifications for sainthood and many of the individuals sainted by organized religions may be unacceptable to us, the immovable faith in God attributed to them is basically sound. However, as we determined in an earlier lesson on this Grade, Firmness of Faith does not mean gullible, unquestioning acceptance of the decrees given out by some branch of established religious authority.

This misconception that faith means belief in something, no matter how reason and logic rebel or outer phenomena disprove, is a distortion of the original meaning of the word. What the faith attributed to Binah represents is immovable belief in the reality of spiritual experiences that cannot be proven by outer means or adequately described by language. The experience that calls forth such faith utterly transcends the confines of the physical plane and yet it does not contradict physical laws because, from that level of Reality, those laws are rightly understood.

Realize clearly that the faith we are speaking of is based on Supernal receptivity. It is possible only for individuals who have developed spiritual insight through many lifetimes of Initiatory Work. The faith in the reality of superpersonal experiences expressed by mystics and devotees of various religions has a correlation to the faith of Binah but, because many have inadequate mental body development, the inspirations they receive are subject to grave errors of interpretation.

Inadequate mental development means inadequate discriminatory powers and a consequential inability to distinguish truth from falsehood in the Yetziratic World. The results can be disastrous as some of the religious zealots and false prophets of not-so-ancient history reveal.

The Hebrew for the phrase Firmness of Faith is amenah amon אמן . This is also the numeration of Ha Tzedeq, צדק ה' and Tzedeqah, צדקה . Both these words refer to righteousness and its expression. Both are from the same root, Tzedeq, צדק , the Hebrew name for Jupiter, Tarot Key 10. Key 10 portrays the Cyclic Order of the Universe. From the vantage point of the physical plane that Order looks mechanistic in its dependable repetitions, but from the vantage point of the Causal Plane it becomes a living and conscious Hierarchy, fulfilling Divine Intention through a chain of descending influence.

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The sphere of Jupiter, Chesed, is that of the Chasidim or Compassionate Ones. What is intimated by this link between the love developed in Chesed and the Faith established in Binah is that the full experience of the Universe as a conscious and intelligent Life Process, upon which that faith is based, is only possible in conjunction with the experience of Primary Unity which, in its turn, is inseparable from the realization of all-pervading Love.

Receptivity to the Plane of Causation reveals the principle laws of finitization and the processes through which these laws unfold the Plan of Evolution. It is indeed a Life Process and it operates through what is known to you as the Law of Suggestion expressed by Tarot Key 8. Astrologically Key 8 is Leo, fixed fire, ruled by the Sun.

This brings us, by indirect association, to the final group of symbols representing Binah and the Grade of Master of the Temple. In the Minor Arcana, besides the 3's, the four Queens of Tarot are assigned to Binah. Place these four Queens before you as we continue. It would be helpful also to have the chart accompanying Lesson 17 of The Oracle of Tarot near at hand. It diagrams the Zodiacal and Planetary attributions to the Minor Keys.

Give your attention first to the Queen of Wands. If you will now look at the chart just mentioned, you will see that this Queen is assigned to the first two decanates of Leo ruled by the Sun and Jupiter. She is, then, connected with Key 8, Strength and the Law of Suggestion. Note the lions and sunflower included in her design.

All the Queens are predominantly linked to the Fixed Sign of the element they represent. It is appropriate for symbols of Binah, sphere of Saturn, to represent the most stable signs of the Zodiacal Triplicities. However, each of the Queens is also attributed to the last decanate of the preceding Cardinal sign — a sign which is not of the same element. The Cardinal signs are primarily attributed to the Kings, emblems of Chokmah. Once again there is conveyed the idea of the motivating Father, represented by the Cardinal signs, initiating activities that become stable attributes through the auspices of the Finitizing Mother.

In the case of the Queen of Wands it is the final decanate of Cancer that initiates her section of the Zodiac. It is ruled by the combined influences of Jupiter and Neptune. Represented in this decanate are Water . . . Cancer . . . Jupiter! They suggest the Path of Cheth that ascends from Geburah to Binah and the Sephirah Chesed that immediately precedes Binah. They correspond to preliminary activities and unfoldments that must be completed before Binah and the Grades of the Third Order can be entered.

The Queens of Tarot are particularly representative of Binah as the Great Mother. The Queen of Wands, symbolizing Binah in Atziluth, portrays the archetype of all that is maternal. She sits quietly

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on her throne of established dominion. There is the impression of self-assurance and adequate strength to carry out her intentions. She combines the stability of Saturn with the Understanding of existence that is inseparable from Love. All that is most positive and constructive in the Mother Image is represented by her. She rules and disciplines her children intelligently and wisely, with their over-all development, rather than their immediate comfort and happiness, considered as most important by her.

This level of understanding love is of a higher order than the compassion of Chesed because it includes more. It is the level that is representative of the Third Order. Masters of the Temple are able to administer guidance from a wider vista of comprehension. Their superior insight into universal laws and cyclic influences enables them to direct the most constructive ones possible toward humanity in order to bring about its fullest possible unfoldment. This is true, even if it does not always appear to be true from the present point of view, even if it brings temporary sorrow and pain.

Every member of the Third Order acts as a transparent link in the Hierarchical Chain of administering influence, a Chain that originates in the Cosmic Self. Through this line of descending influence Cosmic energies and Supernal inspirations are poured forth. They are received by those best able to receive them presently incarnate on the physical plane. The receivers disseminate them through methods such as the lessons you are receiving now.

This work of the Third Order can be seen as paralleling qualities expressive of the Mother Principle. Their outpouring of beneficent influence is also akin to qualities related to the sign Leo and to its first two decanate rulers — Sun and Jupiter. This is the zodiacal sign attributed to the Queen of Wands. Leos, as a personality type, are considered to have a capacity for beneficent leadership which they exercise through a positive, constructive influence over those that they guide. Both Sun and Jupiter extend this idea of positive influence.

The extending of influence is what ties Mother, Third Order and Leo together! It is transmitted through the workings of the Law of Suggestion which you learned about long ago in connection with Key 8 and Leo. Basically it refers to the principle whereby higher levels of development in the Universal Order exercise a natural and lawful influence over lower levels of that Order. Through its workings the Cosmic One descends Its influence toward the ultimate perfection of Its Universe.

The Third Order utilizes this law for disseminating Wisdom to humanity. It utilizes it with full awareness of what is taking place, with complete control over the forces directed and with full understanding of the probable effects. The process is called suggestion because its workings are indirect from the self-conscious point of view. It is through this Law that you are able to receive intuitional guidance from Those ahead of you on the Path. You receive it as a flash of intuition in the highest aspect of your Sixfold Human Spirit. Through the workings of suggestion you extend the influence to your personality vehicles.

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You extend it first to Netzach-Hod by allowing the inspiration you receive in meditation to influence the way you feel and think all through the day. Gradually this inspiring influence brings order, definition and refinement to your mental body. As feelings and thoughts that are in harmony with your highest ideal begin to predominate, the inspiring Light overflows, as it were, into Yesod; into the automatic level of consciousness. There, any remaining gross responses or harmful habit patterns are transformed by this downflow of Light. We say 'any remaining' because the transformations we are speaking of now refer to an advanced cycle of unfoldment that follows after many previous correlating cycles on a lower turn of the arc.

All in Yesod is thus brought into harmony with the inspired Netzach-Hod which, in its turn, reflects the awakened Ego receptive to the intuitions of Neshamah. From Yesod there is another overflow of influence. The purified habit mind influences the level of consciousness that runs the etheric-physical body. Through its positive suggestions, energy patterns are set into motion and structures are completed that transform your body into the Incorruptible Temple. It is not perceptively different to the outer eye because the laws of the physical body are not altered. They need not be. It is the degree of Light energy that flows through it and the quality of substance out of which it is made that is different. It is able to intercept and transmit rates of vibration and intensities of Light that would disintegrate a body not perfected in this way.

The Queen of Cups portrays another aspect of the Great Mother. As Binah in Briah she exemplifies the feminine creative power, the Womb of Creation, the Holder of all possibilities for the manifest planes below. She develops the archetypal will-ideas into a kind of ideal representation of their logical perfected completion.

Astrologically the Queen of Cups is assigned to the first two decanates of Scorpio, Key 13, ruled by Mars and Jupiter. The final decanate of the Cardinal sign Libra is included in the Queen of Cups section of the zodiac. It is ruled by Mercury.

In Tarot, Key 13 is the emblem of the reproductive force that manifests in both birth and death. In Gematria 13 represents the identicalness of Unity and Love. Just as we found Leo attributes to be related to Binah in Atziluth, the Scorpio personality type can be related to Binah in Briah. Scorpions are described by such word-images as magical, magnetic, forceful, sagacious. Recall that receptivity to the intuitions of Neshamah brings with it 'familiarity' with the Archangels of Briah, who are in charge of various aspects of Cosmic Law. Sharing in the consciousness of this level of Beings gives insight into both the vastness of the Universe and the details of its workings. Such insight is magical from the physical plane point of view. It is a magical insight into existence that expands as consciousness of the Causal Plane becomes more and more the Home of your Soul.

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The magnetism attributed to Scorpio gives some impression of the way those who are receptive to the Third Order affect other people. There is a power and a quality of outflowing love emanating from them that attracts others. What it attracts is the Divine Spark dwelling within every human heart. The presence of spiritually developed human beings tends to fan that spark of latent divinity, to strike a chord of longing and remembering in those who are about to enter the Path. It is related to Binah in Briah because Briah is the World wherein the Ideal Image of perfected humanity is held. It is through the influence of those who express that Ideal, more than most, that others are moved to begin seeking also.

The Queen of Swords is Binah in Yetzirah. This is the World attributed to Man as the Formative Mediator through whom the Divine Self shapes abstract concepts into thought images that act as matrices for concrete forms in the Assiatic World below.

To the Queen of Swords is assigned the first two decanates of Aquarius, Key 17, the Fixed Air sign attributed to Man the Thinker. The decanate rulers are Uranus-Saturn and Mercury. The Cardinal decanate involved is the final one for Capricorn, also ruled by Mercury. Aquarius is the stablest of the Air signs, having Saturn as one of its rulers. It is emblematic of the controlled thinking principle which makes meditation possible.

As Binah in the World attributed to Air, this Key is particularly expressive of the Third Sephirah as the sphere of the Divine Mind. Key 17 is related to meditation, the means through which the personal mind is brought into contact with Divine Mind. There is emphasis in the Queen of Swords on Mercury as an influence. Two of its decanates are ruled by it. In Tarot Mercury is the emblem of the self-conscious mind brought into an ideal state of transparency through control and development, able to act as a non-interfering transmitter of Light from above.

The Sword, held by the Queen, is the implement of dominion in Yetzirah and that Sword is the symbol for discrimination of a very refined degree. It is such discrimination that is able to discern true forms from distorted ones in the Yetziratic World . . . the World through which all that is received in higher realms must be brought in order to be given enough shape to be graspable by the brain consciousness incarnate on the physical plane.

The Queen of Pentacles corresponds to the first two decanates of Taurus, Fixed Earth, ruled by Venus and Mercury. The Cardinal decanate included in her section is the last decanate of Aries ruled by Jupiter.

Taurus is Key 5, related to receiving instruction from the Inner Voice of Intuition. The Queen of Pentacles, as Neshamah in Assiah, represents established and stable receptivity to that guidance . . . a controlled receptivity that becomes possible as the Work enters its final stages. It enables you to receive from the Third Order on a more consciously determined basis.

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Before this final stage is reached, receptivity to the Causal Plane is spasmodic and intermittent. You cannot seem to experience it except rarely and even when you do it is so fragile and subtly distinguishable that you do not always recognize it for what it is. Genuine guidance from the Supernal Plane seems, at first, to be little different from ideas arising from personal thought.

This is to be expected and is part of the unfolding process. It is persistence in practice that nourishes the tiny glimmer into a downpour of Light! Persistence or perseverance is a prime attribute of Taurus as a personality type. You must be willing to adhere, laboriously, to repeated practices in mind and feeling control, even while no result is apparent to the personality level. You must persevere also in visualizations such as those given to you in these lessons.

Venus, creative imagination, is ruler of Taurus. You have learned about the finitizing power of imagery in earlier lessons! The visualizations you are receiving are in harmony with the sublimating of the thinking-feeling nature, with the purifying of the automatic consciousness and with the completing of the physical structure that links you to Neshamah so that you can Return!

The Queen holds the Finished Coin of Dominion in her hand! It is an emblem of the individualized Ego, aware of its identity with the Real Self, exercising continuous control over the lower personal vehicles so that it can act consciously as a Mediator for Yod Heh Vav Heh Elohim in the redemption and perfection of all the levels of consciousness and Kingdoms of Nature below.

TECHNIQUE

Visualize yourself as one with the entire Tree of Life in the usual manner. Then focus attention on the Supernal Triad, intone Eheyeh and give this meditation:

"Oh Thou, Supernal I AM! From out of Thy Beingness the Universe unfolds. Thou pervadest it with Thy Life and Thy Love."

Proceed now to focus attention on each of the Sephiroth below Binah in the following manner. Give the emphasis of your attention to the four-colored sphere of Malkuth at your feet. Pause for a few moments to make the image vivid and then intone its Holy Name, Adonai Melek. Proceed by lifting your attention to Yesod at your genitals. Pause again to make this violet sphere vivid and then intone its Holy Name, Shaddai El Chai. Now, lift your attention to your right hip and the orange Hod. Pause and then intone Elohim Tzabaoth. Send it across to the green Netzach. Pause and intone Yod Heh Vav Heh Tzabaoth. Lift it up to your heart and the yellow Tiphareth. Pause and intone Yeheshuah. Send it up to the right shoulder and the red Geburah. Pause and intone Elohim Gebur. Send it across to the blue Chesed. Pause and intone Al.

Now envision yourself ascending 'across the abyss' until you are centered in the deep, deep indigo sphere of Binah. Envision yourself as the entire Tree in Binah with the bright colors of the Sephiroth shining in the darkness of this sphere. Intone Yod Heh Vav Heh Elohim and give this meditation:

"Oh Thou, Divine Mother of us all! Thy love is guiding me to the 'Peace that passeth understanding'."

Return to the vision of yourself as the usual Tree in Malkuth. Focus attention on Tiphareth and perform the Shalom meditation. Finish with the usual exercises. ##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Eighty-one

(from the transcripts of class lectures by Ann Davies)

The 16th Path of the letter Vav is now open to you. Key 5 is its Tarot symbol and Taurus is its zodiacal sign. It is the first Path that ascends to Chokmah and the Grade of Master of Wisdom. Although it begins in Chesed you are not qualified to enter it until you have established linkage with Neshamah as a Master of the Temple.

Through Neshamah your understanding of universal principles becomes more profound. Limitation is realized as being just as beneficent as expansion. Individualization cannot take place without limitation and the apparent separation which is at the root of all sorrow and pain and error. These, you have come to realize, are necessary consequences — up to a certain point — of the evolutionary process that is transforming unconscious Divine Beings - Generic Humanity before the Fall - into conscious Divine Beings - the One Ego perfected as the Christos!

'Up to a certain point' is a key phrase. Those who serve in the Hierarchy of Light know that the pendulum has swung too far. The illusion of separateness has become a blinding delusion that feeds upon itself. It is this perpetuation of error that we, who are in the service of the Light, must help to eliminate. The means by which we help is through careful and continuous attention to the quality of our feelings and thoughts. We want their influence in the collective level of consciousness to promote harmony, stimulate compassion and awaken others to the fact that mankind is One Divine and Eternal Being!

Your preparedness to enter the Path of Vav is designated by the Queen of Pentacles. Recall that she represents stabilized receptivity to intuitions from the Causal Plane. She represents also that quality of maternal, understanding love that is concerned with the fullest and most perfect development of her children. Zodiacally the Queen of Pentacles is attributed to Taurus, the same sign that rules in the Path of Vav.

As stabilized higher intuition the Queen of Pentacles portrays an individual capable of sharing in the Master of the Temple level of consciousness, a level that knows the present needs of humanity and the universal influences best able to fulfill those needs also. Binah is the sphere of the Elohim, the Creative Spirits of God. Through contact with Their level of consciousness, creative potencies are able to be cooperated with in ways that are greatly beneficial to humanity and to the rest of life on this planet as well.

One title given to Binah is Foundation of Primordial Wisdom. Chokmah is that Wisdom. A Master of the Temple is a conscious and cooperating representative of Binah, able to act as an outpost of that Foundation, to receive the seeds of abstract Wisdom and develop them into concepts and formulations that will aid in the liberation and perfection of humanity.

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Masters of the Temple, united with all souls through Neshamah, experience the sorrow and suffering that the continuance of error is causing. They dedicate themselves ceaselessly to alleviating that sorrow. It is in the spirit of such a dedication that you become worthy of entering the Path of Vav and experiencing its immeasurable Bliss without the danger of getting lost in that Bliss.

The intelligence Name for this Path is נִצְחִי , Nitzikhiy, 158. The meaning is Triumphant and Eternal! It is also called, "The delight of glory, the glory of Ain the No-thing, veiling the name of Him the Fortunate One."

In these word-images there is conveyed an impression of the eternalness and victory, the joy and the glory which entrance into this Path bestows. It is called 'the glory of Ain' because there is nothing in all the world to compare it with . . . there are no words or incarnate experiences that can express adequately the illuminating ecstasy and the absolute conviction of eternal life that flows into this Path from Chokmah -- the very source of Life!

As one who has partaken of Understanding in Binah and dedicated yourself to the Service of the Light, you may now enter the Path of Vav. You enter to receive of its treasures, not for yourself as an individual but as an emissary, as an outpost of Binah able to receive of the Father and clothe it in forms that will help bring the freedom and bliss of Truth to all of humanity.

The quality of reverence and preparation which enables you to approach the One Teacher is portrayed in Key 5 by the ministers kneeling before the Hierophant. Upon the vesture of the one are five fully opened roses, emblems here of the cultivated, higher-octave awakened inner sensorium. Upon the robe of the other minister are four six-petalled lilies. In this relationship they represent a degree of mental development that comprehends the meaning of universal forces sufficiently to correlate them into the fourfold system, the Holy Tetragrammaton, Yod Heh Vav Heh -- the Divine Name of the Father.

With these qualifications completed in your personality vestures, you are able to discriminate between 'the voices' and the One Voice. The 'voices' of all lesser levels of reception -- whatever their source or degree of relative truth or error -- are clearly distinguishable from the utterances of the One Voice, the One Teacher, which are transmitted by way of the Third Order -- those who act as outposts of the Foundation of Primordial Wisdom.

The position of the ministers expresses the final and most important requirement for receiving instructions from the One Teacher. They are kneeling in reverence and humility before Him. It is a gesture of acknowledgement that all the preparations . . . the intellectual developments and character refinements of personality -- wonderful as they are -- are nothing in themselves! They are as scaffolding to a building, essential

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until the Temple is completed, but recognizable now as coverings that veil the Inconceivable Glory of the Indivisible Self!

At first this seems a paradox and it is until you draw nigh to the foot of the Throne. But when you do, you will know that everything that is individualized is necessarily tinged with some error. You have to be willing to relinquish everything, to disclaim all the knowledge and refinements and unfoldments . . . the fruit of many lifetimes of labor . . . and Be Silent before the Lord.

The various attributions to Key 5 express a combination of qualifications and attributions which seem similarly contradictory and paradoxical at first but, by that very seeming, they reveal much. Let's recall some of them as we continue.

The Hierophant is symbolic of inner receptivity to intuitions from the highest, most formless, intangible planes. Yet it is assigned to Taurus, the fixed sign of Earth. One implication of this is that the receiving of illumination is for practical use here on this plane of name and form. There must be developed a capacity to 'fix' it in order to fulfill this purpose.

The Hierophant portrays a masculine religious figure, the ruling Father or Pope. In this guise he represents a spiritual teacher, a giver of instructions. Yet Key 5 is the emblem of inner, subjective and therefore feminine receptivity also. The feminine quality is emphasized further by the Venusian rulership and Lunar exaltation attributed to Taurus and Key 5.

Here the implication is that true teaching requires the highest development in both the art of receiving and the art of giving. Whatever is given out to instruct others is received from a more learned source and disseminated to a less learned source. All and in all there is only One Teacher! From that Primal Source the descending influence, Mazloth, flows out through the Paths of Wisdom to instruct, in appropriate forms for each level, all things and beings on every plane of the Cosmos.

The attributions thus far discussed in connection with Key 5 blend Father and Mother, projective and receptive, objective and subjective. They blend the pairs of opposites that give birth to the Son, the Ego consciousness. This resulting Son Consciousness is shown in many ways — but it is the perfected Son that is symbolized by Key 5.

Five, the Tarot number, is that of the Pentagram, emblem of the Human Ego in dominion over its elemental nature. The letter printed on Key 5, Vav, is the letter of the Son in the Holy Tetragrammaton. The value of Vav is 6, the number of Tiphareth, sphere of the Christ consciousness, the Ego awakened to its Divinity.

The emphasis, then, in Key 5 is on the individualized Human Ego as the blend or Son of Father and Mother. The place of this Path on the Tree of Life shows that it is the fully developed Son that is here referred

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to, the awakened Ego prepared to approach the Fountainhead of Wisdom in Chokmah and relay it back to Earth.

The perfected quality of one who is able to enter this Path is shown in several other ways also. The kneeling ministers and their robes are one indication which we have already discussed. The Sephirah from which this Path ascends is another. Chesed is the highest Sephirah of the sixfold Human Spirit. Its activation marks the fullest expression of the Lesser Countenance or Microprosopus.

Chesed is also the completing Sephirah for the Egoic Triad. When its qualities of compassion and comprehension are unfolded, the forces of the threefold Ego flow one into the other in perfect harmony and rhythm. Furthermore, we have seen that the Path of Vav is not open to anyone until they have ascended the Paths and 'crossed the abyss' into communion with Neshamah and contact with the Third Order consciousness on the Causal Plane.

All these mighty qualifications prepare you to give them all up! Only one who has labored long and diligently is able to silence all this greatness -- to reject everything formed into ideas, judgments, opinions, feelings, as tinged with error because individually developed.

In the Path of Vav you place all this aside and, in utter silence and stillness, offer yourself as a transparent instrument through which the Lord of the Universe can transmit messages to humanity with as little distortion by your 'qualifications' as possible.

It should be carefully noted what the equilibrium of masculine and feminine capacities designates. An individual who is perfected enough to ascend to the Bliss of Union with the Father, and not be tempted to forget his brothers and sisters still toiling up the Path, is a blend, in the highest sense possible, of masculine and feminine potencies.

There must be developed the feminine capacity to receive in clear passivity the seeds of Wisdom from above . . . The High Priestess, the Exalted Moon! There must also be sufficient cultivation and knowledge unfolded to elaborate the seeds into appropriate forms . . . the Empress, the Ruling Venus! Then there must be the masculine capacity to project the formulated ideas with enough power and authority to make an impression on others so that they can receive it and elaborate it on their level . . . the Hierophant, the Teacher!

To receive the impress of Higher Wisdom the personal nature must be utterly silent and still . . . the kneeling figures before the Teacher. To give form to the impress thus received the vehicles must be duly prepared . . . the robes worn by the kneeling figures. Then you are ready to act as an emissary of the Hierophant and give out what you have received. Some of you will instruct orally or in written form, but mostly you will teach through the silent instructions of your inner life.

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This silent way is the uncelebrated way that aids in the liberation of humanity. Through the beneficent influence of thoughts and feelings and actions, disciplined by years of labor to express only that which is in harmony with the Light you have received, you project Light into the collective consciousness. Do not underestimate the power that such thoughts and feelings generate. Spiritual force is inestimably more powerful than lower plane forces. A relatively few enlightened Human Egos can generate a great deal of illuminating influence and dispel the present darkness with the radiance of Truth.

TECHNIQUE

Begin, as always, by renewing the image of yourself as one with the Tree. By this time you should be able to bring it as a whole before your inner vision in a very short time. Do not forget to breathe rhythmically and deeply while performing these visualizations. Remember also that the intensity of your feeling and caring is what fills your vision with power!

Give attention now to the Supernal Triad around your head, intone Eheyeh and give this meditation:

"Oh Thou, Crown of Indescribable Light! Thou art the Giver of Life to all that proceeds from Thee. Thou art the Receiver, when all that Thou givest returns, with Treasures, to Thee."

Place attention now on the Tetrad of personality Sephiroth that encompass your hips, genitals and feet. Intone Adonai Melek and give this meditation:

"Oh Thou, Lord of Earth! Thy sphere perfected reflects the Glory of Its Supernal Source."

Place attention next on the Triad of the Ego centered within your heart. Intone Yeheshuah and give this meditation:

"Oh Thou, Central Presence! Illumine my way to the source of Light! Let me become a Pathway that extends that Light to Earth."

Envision yourself now, centered in Chesed, in a sphere of vibrant, scintillating blue! Intone Al and give this meditation:

"Oh Thou, Compassionate, Merciful One! From Thy sphere I 'crossed the abyss' into Binah and found rest in Her Understanding Love. She prepared me to ascend the Path that leads to the Father, the Path of the Returning Son."

Image yourself ascending from Chesed until you are centered in an aura of vibrating red-orange light. Intone Vav on the note C# and give this meditation:

"Thou art the Path of Triumph and Glory! The vibrance I feel flows into Thee from the Primal Source of Life! Let me serve Thee, Oh Radiant One; let me extend Thy Light to Earth."

Return to the vision of yourself as the whole Tree. Intone Yeheshuah once again, then perform the Shalom Ritual and finish in the usual way.

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MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Eighty-two

(from the transcripts of class lectures by Ann Davies)

In the ancient text quoted earlier the Path of Vav is called 'the glory of Ain, the No-thing'. It is also called 'the Garden of Eden prepared for the compassionate'. Although it ascends from Chesed, the Sephirah where compassion is unfolded, it is not open until after you have entered the Grade of Master of the Temple. This signifies that there is something added in the compassion necessary to enter the 16th Path. It has been enhanced by unfoldments in Binah and the two Paths which lead into that sphere.

The Garden of Eden is symbolic of the Divine Origin from which we first descend into the limitations of incarnate existence. That Divine Origin is the Father, Chokmah. To return to the Garden prepared with compassion is to return enhanced by the fruits of that descent, with capacities unfolded that enable us to act as a conscious link — the meaning of the letter Vav — through which Primal Wisdom can be relayed to Sephiroth and Paths below.

Let's return for a moment to the capacities we developed as a Master of the Temple. In the Path of Cheth — the fence of personality — we learned to appreciate the treasure of uniqueness, to perceive how individualized variations enhance the glory of the One Self as many facets enhance the beauty of a jewel. In the Path of Zain — the sword of discrimination — we learned to perceive the subtle differences and intricate complexities of existence in a manner that enables us to reconcile them into increasingly more encompassing wholes. In the sphere of Binah, limitation becomes known to us as a constructive power. It is revealed as the portal to abundance and the means through which the Temple is completed.

Through these unfoldments the compassion of Chesed becomes an active power. You know how to do more than care about humanity; you know how to set forces into operation which will alleviate the causes of its despair and sorrow. It is this skillful compassion that qualifies you to enter the Path of Vav and take your place as a conscious link in the chain that is extending beneficent influences from the Father Source.

Vav means link or nail! It is a uniting device! It is the letter of Ben! To enter the Garden referred to in connection with this Path is to experience the originating Divine Impulse behind Ben, Generic Humanity. The experience is the same as Union with the Father which is also referred to as the confection of Ahben, םבא, the Stone.

This is revealed by Gematria. The Garden is םבא, gan, 53, the same in numeration as םבא, ahben, the Stone, emblem of human consciousness in union with Universal Consciousness. It is an experience of such incomparable bliss that it is called the 'Glory of the No-thing'. It is said to be 'prepared for the compassionate' because you do not experience it for the separative self but so you can act as a link in the chain that is transmitting Supernal Light to a needy world.

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Those who partake of this Union as a consequence of the initiatory process do so as pioneers. You are being guided by the Inner School toward the unfoldment of unique capacities so that you can be more valuable in furthering the collective well-being. You tread the Path of Vav so that your footsteps will make it more defined and easier for others to follow.

You become a Light Bearer . . . a transmitter of the Light received by you from those ahead of you in the chain of descending influence. It is, indeed, the perception of this chain and what it signifies that enhances the intensity of your dedication to service. The perception is itself the outcome of deeper remembrance.

Besides being the sphere of compassion and of the fully developed Human Ego, Chesed is also the sphere of Higher Memory. After you have partaken of Understanding in Binah, the memory of Chesed is enhanced just as is its compassion. The idea of enhanced memory is indicated also by the Moon, Key 2, being exalted in Taurus.

Remembrance at this level includes the ability to recall past lives with an Understanding that intensifies, even more, your aspiration to service. As you remember the way you once thought and acted, the difference between your present relatively enlightened state and the enslavement to error you suffered in the past becomes a vivid experience. Even though you may yet be far from the Goal, the contrast is staggering.

Accompanying this remembrance is the realization that you were guided out of the darkness by human beings who have completed what you are still striving to perfect. They held out the light of their understanding so that you could more quickly see. It is this recollection that intensifies your yearning to become a light-bearer also, to extend the light that was extended to you.

This intensified yearning to serve is suggested by another word that adds to 53. It is חמם, Chammaw, the poetical name for the Sun. Literally translated it signifies heat. It is used in ways suggesting that aspiration to service has a burning intensity about it that is a sublimation of the same power which excites to passion on a lower level — even such passions as fury and wrath.

In other contexts חמם means 'to bind, to join together'. This relates it to the letter Vav. Another meaning is 'to hold, to enclose'. This suggests the garden. These associations through Gematria align the Path of Vav — whose letter is that of the Human Ego — with the garden and with an intense aspiration to serve.

Qabalistically the garden is the perfected state of human consciousness which is also expressed as the Stone. The image of a garden suggests that this perfected state is an enclosure, a place set apart and cultivated for a specific purpose. Stone indicates that the 'place' is the result of compression and of stabilized force. Heat and the Sun add the idea that

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the stabilized enclosure is one in which Solar Power is intensified and regenerated. All these associations with the Path of Vav indicate that the purpose of perfecting human consciousness is so that it can act as the mediating link through which the Wisdom of the Father can be distributed to levels of consciousness below.

Many of the attributions to Key 5 reiterate these same impressions. Taurus, as the sign of fixed earth, suggests the stabilized force and focussed power mentioned in connection with this Path. The pillars in Key 5 are made of stone carved with intricate designs. The perfected state of human consciousness that is able to mediate for the Father is a product of highly refined Art. The two ministers kneeling before the Hierophant represent together a human ego receptive to the Inner Voice because of thorough preparation. Their robes indicate what the preparation is. Upon them are the flowers cultivated in the garden of the Magician.

In Key 1 the cultivation of the garden is the subject of the Magician's works of power. Through focussed attention he is intercepting high frequency energies and directing them to the garden. In it are the roses of inner receptivity and the lilies of orderly arranged knowledge. They unfold together so that what is received through the opened petals of the inner senses is rightly interpreted also.

In Key 1 the garden is Subconsciousness. Through the processes of Initiation we expand what we include as subconscious. As you unfold toward Union with the Father, more and more previously self-conscious activities are relegated to subconsciousness. In this way capacities which once demanded your full, self-conscious attention become automatic and free the focus of your attention for further unfoldments.

For example, through persistence of effort, mind-wandering during meditation is eliminated so that you no longer have to guard against it. It has become a learned skill, a stabilized faculty, a perfected flower in the garden of subconsciousness. The garden is gradually brought to beauty and perfection in this way. You plant in it seed after seed of wisdom received in meditation and then you attend to their growth, lovingly and persistently, until they are fully matured and thus able to reproduce themselves.

As the sphere of Primordial Wisdom begins to dawn for you on the horizon of this Path, the purpose of Vav as the link between God and His Universe becomes more clearly defined. You realize that although the faculties, talents and skills of individuality are nothing in themselves, they are treasures of great value within the One Life.

The two ministers in Key 5 portray the Son as a dual focal point of objective and subjective receptivity to universal influences. Various streams of cosmic force, originating in essence from the Union of Primordial Wisdom and Understanding converge to form infinite variations and combinations of 'color' and of 'tone'. These express through the enclosures, the gardens of individuality which they establish as they converge. Through them, some variation of the inexhaustible potential of the One Being is reflected back to that ONE.

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The planetary-zodiacal forces attributed to this Path reveal from another angle the capacities which enable you to receive the seeds of Wisdom from Chokmah and be prepared to develop them rightly. Taurus is ruled by Venus, Key 3, creative imagination, and in it the Moon, Key 2, is exalted.

Venus is the feminine creative power that receives seed ideas and clothes them in images. To Key 3 the pair of opposites, Wisdom and Folly, is attributed. The quality of the image produced is dependent on the basic development level of the individual creating it. Mental images fashioned from the seeds of Supernal Wisdom are produced in this Path because the initiate who is able to enter it is prepared to do so. These images are not for the separated self but are developed as an offering in the service of humanity. They are produced for the specific purpose of adding to the quantity of Truth forms in the collective level of consciousness.

The Moon, Key 2, exalted in this Path, is emblematic of both memory and reproduction. This suggests the exaltation of the reproductive force as well as of memory. Exaltation is similar to sublimation, and the sublimation of the reproductive urge is something you are quite familiar with.

The opposite-complement of Taurus is Scorpio, attributed zodiacally to reproductive functions. Exalted usage of a force requires competence in its equilibration and that takes place between Scorpio and Taurus. You must know how to balance the dual potentials of any force before you can utilize it rightly in the work of regeneration.

Scorpio represents primarily the transforming, evolving, upgrading aspect of reproduction, while Taurus expresses more its integrating, stabilizing aspect. Scorpio enables evolution to take place by continuously dissolving old forms to make way for progressed ones. Taurus gives enough stability to forms so that they will be able to fulfill the purpose for which they were created. If stability is not balanced with transformation, inertia and consequent error set in. Likewise, if transformation is out of balance with the integrating quality, it becomes the destructive force represented by the adverse expressions of Mars.

It is through understanding and right usage of this reciprocating activity that Wisdom descends Its influence. You receive it as an abstract principle. Venusian creative imagination elaborates and extends it until you see its relationship to the activities of everyday life. Gradually, as you put it into practice, it becomes an abiding influence, a stabilized response.

Eventually you enter the 16th Path as a 'Vav' prepared. It is a Path of Earth. You become a Link in the chain through which the One Teacher is relaying His messages to Earth.

TECHNIQUE

Begin by imaging yourself merged with the ten Sephiroth of the Tree. The Supernal Triad surrounds your head. Give Its spheres the focus of your attention for a moment, then intone Eheyeh and give this meditation:

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"I am one with Thee, Oh Eternal Triad! Thy Being and Life and Intelligence dwell within me, complete and indivisible."

The tetrad of personality surrounds the lower portion of your body. Give its spheres the focus of attention for a moment, intone Adonai and give this meditation:

"I am one with Thee, Oh Lord of Earth and Air, of Water and Fire! Thy influence dwells in all spheres. There is no place where Thou art not."

The Triad of the Ego surrounds the upper portion of your body. Give its spheres the center of your attention for a moment, intone Yeheshuah and give this meditation:

"I am One with Thee, Oh Shining Sun of Mind and Strength and Love! Thou art the Mediator for the Supernal Lights! Thy perfection fulfills the purpose of this world of name and form."

Image yourself centered in the vibrating blue sphere of Chesed. Intone Al and give this meditation:

"I am One with Thee, Oh Thou Magnificence of God! As I share Thy recollections 'from the beginning', I share also in Thy vision of the Perfect Outcome."

Image yourself now ascending into the Path of Vav where you are centered in an aura of vibrating red-orange light. Intone Vav on the note C# and give this meditation:

"I feel the Divine Influence pouring out to me from Above! It fills me with Wisdom and with Power! Not for me alone do I receive it, but for the Glory of every Kingdom of the Lord."

Return to the vision of yourself as the whole Tree. Intone Yeheshuah a second time and then perform the Shalom Ritual as outlined in an earlier lesson. Finish in the usual manner.

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MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Eighty-three

(from the transcripts of class lectures by Ann Davies)

Both his title and his appearance show the central figure in Key 5 to portray a spiritual instructor. Traditionally his teachings guide those who heed them to salvation. For you this is truth, but understood in a broader sense than that meant by orthodox religion. As the emblem of the One Teacher, the Hierophant is the source of all instruction. In this oneness He is identical with Yekhidah, the Indivisible Self. True spiritual teachers act as emissaries of that One, as links in the chain of descending influence that is guiding every creature in the universe toward the goal set for it in this cycle of manifestation.

True teaching, from this point of view, emanates from many sources and can be found on every plane. Yet in earlier lessons on Key 5 there was considerable emphasis given to the need to distinguish between the One Voice and 'the voices'. These latter refer to the clairaudient intrusions which we become open to as the inner senses open. Much that is far from being either wise or true comes from such voices, just as unreliable images can appear before the inwardly opened eyes. In a wider sense 'the voices' refer to all the false doctrines, prejudices and erroneous teachings that are still very much an influence and a problem in the collective level of human consciousness.

In the final analysis we know that all teaching, even the false kind, is from the One. At your stage of development, however, you do not need the lessons learned from delusion anymore. Whether you hear instruction from within or from without, you can recognize its closeness to Truth by subjecting it to the test of the letter Vav. From the versicles on that letter in the Book of Tokens come these words: "Manifesting Myself as the link which uniteth all the separate parts of My creation, I make Myself known as the bond of union between creature and creature, and between the creatures and their Creator."

To link is to unite! All instruction that tends toward unity is 'from the Father', while any that emphasizes separateness and the legion of delusions which stem from it is a perpetuation of 'the voices'.

Actually any field of knowledge that is sincerely dedicated to advancing human understanding will show this unifying quality. Detailed investigation in the field of botany, for example, reveals distinct similarities between the almost infinite number of differing forms found in the vegetable kingdom. It is these similarities that provide the links of connection through which all the forms are eventually categorized and ordered into a relatively few major headings of genus and species.

The more detailed the investigations become the more similarities are discovered. Carried out still further, identical qualities are found that link every kingdom of nature to every other. These links can be expressed as the basic number sequences and geometrical arrangements known to you as the 'signatures of nature'. They have correspondences on every plane of the Cosmos as well as in every Kingdom of nature. They are the primary patterns upon which every form in the universe is based.

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The very structure of the atom can be correlated with these patterns. Within every atom the units are essentially identical electrical particles. The differences emerge from the number and arrangement between these tiny units of force. The same number arrangements are found to hold true between the planets in the solar system and solar systems in the stellar constellations.

In the Bible this revelation of truth in the sky is expressed by the phrase, "The Heavens declare the Glory of God". Chokmah is the sphere of the Zodiac or Heavens so that the Glory being declared is the Light-force which originates in that sphere. Chokmah is also the sphere of Chaiah the Life-force. It is this Light that is Life which manifests itself as ". . . the bond of union between creature and creature." This is indicated also by the doctrine of the Holy Mezlah, the Divine influence which flows from Chokmah and pervades every atom of the Universe with its Wisdom and Its Life.

The word for glory in Hebrew is Kabod. It has another major meaning besides that which links it directly with the Light-force of Chokmah. It is used to indicate weight, ponderability, mass, heaviness. The meaning is just about the same as what modern science calls gravitation and electromagnetism. So it is the mysterious power which keeps the stars in their courses and prevents things from falling off the earth. By correlation it is the power which keeps the units within the atom in specific relationship to each other. It is, then, the power by means of which forms remain stable.

Let's return now to what we know about the Path of Vav. It is directly connected with Kabod. Recall that one of its titles is 'the glory of Ain, the No-Thing, which veils Him, the Fortunate One'. By calling it the glory of Ain, the power is indicated as having its source beyond the Beginning of the Whirlings, before the Universe came into relative manifestation. This glory, which is also the power that condenses, that gives weight and stability to forms is said to 'veil Him, the Fortunate One' — a reference to the manifesting aspect of the Indivisible One.

In order to manifest at all, that One is necessarily veiled to some extent. Remember also that esoterically 'to veil' is to reveal. Principles that are beyond the power of language to express are indicated by veiling them in images that point to their Reality through correspondences and correlations with something known. This method of approaching the unknown could be expressed mathematically by an algebraic equation.

What else do we know about the Path of Vav? It represents the unifying principle whereby similarities are discovered that link more and more apparent differences into a few basic universal patterns. Zodiacally it is attributed to Taurus, the fixed earth sign. This links the unifying quality with the cohesive quality represented by stable earth. Earth and inertia are often used interchangeably. Inertia refers to the principle that keeps things as they are or repeating the same motion over and over again. In the positive sense inertia expresses the stable, dependable laws of nature, including the basic patterns out of which all the complexities of form are built up.

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The function attributed to this Path and to the letter Vav is that of hearing and the power that makes it possible is sound vibration. The Yogis have an aphorism that states: "Through sound the world stands." Key 5 also links sound to earth. The vibrations that are responsible for hearing are thus aligned with the power that keeps the stars in their courses. It links Kabod, the glory, the gravitational power to the activity behind hearing.

You have heard much about the formative properties of sound vibration. Indeed the modern record or tape is an expression of the way sound waves can be retained as impressions and repeated. In physics all vibrational activity of a certain type is referred to as sound waves, whether it is within the range that is audible to the physical hearing centers or not.

Actually the vibrations that are able to effect the physical ears are confined within a very limited range of the total vibratory activity. Even physical science is aware of this. In our courses on the correlation of Color and Sound, the continuous doubling of sound vibrations was shown to correlate with many other ranges of universal activity, with the octaves of the x-rays, radio waves, electricity and eventually with the extremely rapid vibrations that effect our visual centers as light and color.

If we think of sound as sort of a generic name given to the basic vibratory motion that expresses through many ranges of universal activity, then we can see how it is referred to as the power through which the universe stands. The repetitions of the number arrangements within an atom could and often have been compared to a 'sound' or 'chord' whose reverberation maintains the atomic pattern. Through these considerations we can correlate sound with the building units upon which the construction of the physical universe depends.

These basic construction patterns are related to Binah as the sphere of the Saturnine, finitizing principle. Binah corresponds to the Grade of Master of the Temple, the Grade that must be completed before anyone is prepared to enter the Path of Vav. Therein Union with Neshamah, the Soul of the Universe, is achieved. Through that Union you 'become familiar with' the Divine Creators, the Elohim, and share in Their Understanding of the construction of the Universe. The Grade of Master of the Temple is that in which the vehicle of Mastery is perfected. This perfection includes the structures through which sound vibration is received.

It is through perfection of the auditory apparatus that you are enabled to hear in the vibratory frequency range that transmits from the level of Supernal Wisdom. This perfection, combined with the insight into how form is produced which you receive from sharing in the consciousness of the Elohim enables you to fashion 'veils' for Primordial Wisdom that are, at once, true to their source and practical in relation to existence on the physical plane.

This Path of Vav which we are at present ascending is the Path of Hearing and also the Path of the Son. Through it the Son first experiences Union with the Father. That Union is referred to as Ahben, the Stone. A stone is a most solid object, a heavy, natural object. Here it is used as the emblem of the Union of the individualized consciousness — the Vav of Yod Heh Vav Heh — with the Universal Consciousness — the Yod of Yod Heh Vav

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Heh. This transcendent Union, which ordinary words cannot adequately describe, this glorious experience of Triumphant and Eternal Existence, is being indicated as something tangible, something palpable . . . something that has the definitiveness and stability of a Stone!

Kabod is a Hebrew word that indicates both the glory and the substantiality of the experience. It is attributed to this Path which is also a Path of the Son, of earth, of hearing and of linkage. Through it, personal consciousness unites with the universal consciousness and the Union is related to Sound which is, at once, a transmitting medium and the basis of solid form. Sound is the link through which one center of intelligent life is brought into contact with another.

On the physical plane this is self-evident. In a lecture, for example, the spoken word creates vibratory activity that moves through the air and transmits the thoughts of the lecturer to those who are listening. The written word or tape recording is a solidified version of the same method of transmitting ideas and instruction from one center of thought to another. It is worth noting that the solidification into writing or onto a tape makes ideas transmutable through time as well as through space.

By correlation, the same transmitting device, in its higher frequencies, should be perceived as the medium through which thought activity is transmitted directly from one center of intelligent life to another. This is the basis of telepathy. Remember also that, besides being a vibration, thoughts are continuously referred to as things in occult literature. They are said to have the same solidity, on their level, as furniture does on the physical plane.

By continuing this correlation, the reception of Wisdom from the Causal Plane could be related to the ability to 'tune in' directly on the intense frequencies of vibratory activity that represent the thought processes of those whose consciousness dwells in Chokmah. These are the Masters of Wisdom who are continuously in Union with the Father.

We know that the auditory apparatus — which correlates with the Taurus region — of those who are ready to ascend this Path is very much altered by occult work. It is refined so it is able to intercept vibratory frequencies that make no impression on the hearing centers of natural man. Yet we are not to consider this reception as something abstract. Those who are able to intercept it perceive it as having a reality that is just as solid to the consciousness experiencing it as is a stone on the physical plane.

Remember here the words of Jesus: "He who has ears to hear, let him hear". You have to have the apparatus unfolded before you can hear the higher frequencies of Wisdom. It is to this unfoldment of the 'ears to hear' that all true spiritual instruction is directed.

The Hierophant portrays the whole transmission system through which instructions are disseminated from the Indivisible One. His four-tiered crown and scepter are emblems of the worlds through which the Primal WORD descends. Thus is the manifest universe referred to as the Logos or Word, the Divine Thought that is uttered forth in Atziluth and completes Itself in Assiah.

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The Qabalistic system which you are following is a body of spiritual knowledge. It has system and order but it is not crystallized knowledge, which can lead to dogmatism. It must be pondered before it reveals its deeper secrets. Thus is the Hierophant called also the Revealer of the Mysteries. The higher mysteries of creation are revealed to those who make themselves capable of comprehending principles that are always true so that they can be related to any period of history or cycle of evolution.

The Qabalah is also a Unity of Wisdom, a linking of knowledge developed by many different individuals and groups throughout many eras and cycles, into One Body. In this it remains true to the principle whereby individualized development of anything has for its purpose the enhancement of the whole, not the individuals separately.

We will complete this lesson and our work in this Path by pondering the links of connection that are revealed through the Gematria of the word for Glory, Kabod. It has two different spellings, כבוד, 26; and כבוד, 32. As 'glorious' it is כבוד, 37.

26 relates it to the Holy Tetragrammaton, יהוה, Yod Heh Vav Heh, the Name of Names for the Father which encompasses within itself all the Worlds and everything in them. 26 is also the number used to describe the Cube of Space with its 12 lines, 8 points and 6 sides. The Cube of Space is, at once, the emblem of the physical universe and of the Holy of Holies, the completed Inner Chamber wherein Union takes place.

The other spelling of Kabod is 32, the number of the Paths of Wisdom. They represent all the forces expressing throughout the universe as symbolized by the 22 Hebrew letters and the 10 Sephiroth. Through this connection of Kabod with all these forces, it is represented as being the power that links them together into a coherent, symmetrical, functioning whole.

32 is also the number of לב, lab, the heart. The heart is an emblem of the central core around which all else moves and finds its purpose. Qabalistically it is related to the Sun which gives the image of a central core with the planets traveling around it in an orderly system that denotes a larger more inclusive whole.

'The heart of the Sun' is an expression used occultly to symbolize the perfected consummation of the One Ego of all Humanity. It refers to the Goal wherein every facet of the One Ego is consciously at-one and moving together in a perfect unity.

כבוד, glorious, is 37. This is also the number of יחידה, the Invisible One. Yekhidah expresses the focus of all consciousness, all beingness concentrated into a measureless point of infinite potentiality which unfolds through the cycles of manifestation.

37 is also the number of בלה, balah, to palpitate, to vibrate, to trouble (as the troubling of the waters). It links in with the idea that vibratory activity is the basis of the tangible appearances in the universe. 37 is also the number

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of גַּדַּל, gadal, to twist, to twirl, which gives the image of the spiral motion of evolutionary activity. גַּדַּל is also the root of Gedulah, the other name for Chesed, sphere of Higher Memory. It is in Chesed that the Wisdom from Chokmah is preserved for distribution.

The final word we will list under 37 is זַל, zal, lavish, profuse, abundant. This links Chesed, the highest Sephirah of human personality to the conscious realization of the lavish abundance which pours into it from Chokmah. This lavishness is experienced in the Path of Vav as the absolute, tangible awareness of the Triumphant and Eternal quality of human existence!

TECHNIQUE

For this period of study, perform the technique outlined in the last lesson.

##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Eighty-four

(from the transcripts of class lectures by Ann Davies)

The 15th Path of the letter Heh is now open to you. Tarot Key 4, the Emperor, is its symbol and Aries, ruled by Mars is its zodiacal sign. It ascends from Tiphareth . . . the Grade of Lesser Adept, and joins with Chokmah . . . the Grade of Master of the Wisdom.

Order and dominion are principle qualities portrayed by Key 4. In number symbolism 4 is order, while 5, the value of Heh, is the number of the Pentagram, representing the dominion of the Higher Self over the lower nature. It is a dominion that is unfolded through order and maintained through courage and initiative, reason and insight.

All these are qualities attributed to the Emperor. They are expressive also of unfoldments accomplished in the Grades of Lesser and Greater Adept. The relationship of this Path to both Grades is evident. It ascends from Tiphareth, while its color, letter value and planetary influence suggest Geburah.

You have just finished ascending the Path of Vav which begins in Chesed and utilizes the powers of that Sephirah — powers particularly representative of an Exempt Adept — to establish linkage with Chokmah. Now, in the Path of Heh you approach Chokmah again, this time with emphasis on the image-making faculty of Tiphareth and the volitional-will of Geburah. When you have completed the work of this Path, all three aspects of the Triune Ego will be linked to Chokmah.

The various attributions to Key 4 tell you of the initiatory work that is to be completed in its Path. Firstly, Heh is attributed to the sense of sight, just as hearing is the sense related to the Path of Vav. Symbolically, in the latter, you begin to hear the Father's Voice; now, in the Path of Heh, you are ready to stand before His Vision, face to face! The Emperor is an emblem of what it is you shall 'see'!

His attire shows Him to be a Warrior, as well as a Ruler. His rule is dependent upon continuous vigilance against the enemy, who is, basically for all of us, separative error. Even though dominion is becoming increasingly evident in your life, the enemy is not altogether destroyed. It cannot be, completely, while so much of humanity continues to give it the power of belief and reiteration. Until the Great Work is consummated for the entire Planet, the battle is not finished.

Indeed, there is a sense in which your spiritual development and dominion over error are matched by an equal growth in the strength of the 'enemy'. In very ratio to your attainments it grows more powerful and, at the same time, more subtle. It is the enemy that Jesus met in the wilderness, the enemy that, like reflected light, increases in vividness along with the brightening of its source.

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You have met him before and were perhaps convinced that he had ceased to exist. But, as you know, it takes more than one confrontation to eliminate deep-rooted patterns entirely. In occult literature the early encounters are referred to as meeting the Lesser Dweller on (or Guardian of) the Threshold, and the final ones are personified as the Greater Dweller on the Threshold.

It is great in the sense that it is the reflection of great unfoldment! Through long years of spiritual endeavor you have developed much that is admirable and constructive. In Tiphareth, the Divine Ego awakened within your heart! In Geburah the strength of Superpersonal Will swept through you! In Chesed you were pervaded with the embracing beneficence of Higher Love! In Binah you entered into communion with Great Centers of Life and Consciousness! Many and great are your accomplishments!

The Dweller confronts you now with this Grand Image of superior attainments! The pull to egotism is more powerful than anything you have experienced heretofore . . . but it disguises itself cunningly. It is a pull to worship the image and succumb to the sin of idolatry — this time on a grand scale!

That grandiose image is a reflection . . . it is nothing at all apart from the One Source of Light in the Universe, the Father in Chokmah. If it appears to have absorbed more light than other focal points of awareness it is only so within the relative conditions of earthly time and space.

So, as you can see, the enemy is no longer blatant or easily recognized. He veils himself in good deeds and wondrous accomplishments. Indeed, the image is truth so far as the individualized selfhood is concerned. But if you are to serve as a valuable vehicle for the One Life you must ascend to a greater Reality where individuality is non-existent! Therefore you must enter this Path and be subjected to the 'pure darkness' attributed to it.

The ancient text quoted in 32 Paths calls Heh ". . . the Constituting Intelligence because it constitutes creative force (or the essence of creation) in pure darkness . . . this is the darkness mentioned in Scripture: 'thick darkness a swaddling-band for it'." Chokmah, as the Sephirah from which this Path emanates, is the source of the 'essence' which constitutes creation. To experience the Father you must go 'behind' that which He has created . . . you must pass through the 'pure darkness' wherein creation originates. In that darkness individuality ceases to exist.

It takes great courage to enter it and a devotion to truth that goes beyond anything required of you thus far. From the standpoint of individuality the pure darkness seems to annihilate selfhood entirely. It is not possible to withstand until any remaining vestiges of egotism have been exposed and eliminated. Until this has been accomplished you will turn back, unable to trust the 'thick darkness' of seeming extinction.

Calcination is the stage of the Great Work related to Key 4. It is defined as the expulsion of the volatile substance from a matter by the

action of heat. Mentally it refers to the fire of analysis and the strength of will needed to accomplish deep purgations. The heat is directed toward the image you hold of yourself. Its purpose is to expose any hidden vanities that still cling to you.

This can be accomplished by courageously looking at the image as if it were an object before you. When you are able to do this without turning away in shame you will see what it is really made up of. You will see that it is part of the projected delusion which surrounds the Real Self.

Thus Calcination indicates a mental purgation which completes the purification of subconsciousness . . . the vehicles of the Self. On the Tree of Life subconsciousness is Yesod, the Pure Intelligence. At the level of the Path of Heh, purification refers to the 'pure darkness' encountered in this Path.

It should be realized that never is there a moment on the Path of Initiation — so long as you obey its rules — when you are not equal to any task or test that is presented to you. Indeed, a Path is not open until it is well within the range of your development level to tread it.

That is how it is with the test before you. The enemy cannot prevail, no matter how powerful he has grown, so long as you will to know the truth above all else and use that determination continuously as your implement of strength and dominion. Falsehood cannot overcome truth because its whole power is in deception which truth exposes.

We noted earlier that the attributes personified by the Emperor are related to the Grades of Lesser and Greater Adept. This is shown in the symbolism of Key 4.

The Emperor carries as His implement of dominion a scepter which resembles the Venus symbol of creative imagination but bears the yellow color of Tiphareth. It is expressive of the insight into the image-making faculty which you unfolded as a Lesser Adept. It enables you to see how individualized facets of the One Ego create the mental and emotional world each lives in. Error is the result of unskillful use of this power during the early cycles of incarnate expression.

Our image of selfhood was fashioned in this way. Around the focal point of the 'I' there are a legion of thought and feeling forms which hold the attributes, capacities, skills and qualities whose composite we think of as our identity. In order to pierce through these veils that cover the Self, the entire structure — even its constructive forms which we will later reassemble — must be ignited by the Fire of Heaven, as shown in Key 16, Mars. It has to be subjected to the fiery analysis which purges it until it becomes the pure darkness attributed to this Path.

The armour and headgear of the Emperor are emblematic of Mars in Aries and so . . . of mental energy, initiative and strength of will.

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These are qualities we developed particularly in the Grade of Greater Adept. Therein you became aware of the limitless source of will power available to you so long as you remember that it is not personal in origin. The unfoldments of that Grade thus provide you with the superpersonal courage and strength of will required for the Initiation of this Path.

The Emperor personifies what has been called Sovereign Reason. That title represents a level of mental development able to share in the higher frequencies of Universal Mind. It brings true insight into the real nature of the universe that surrounds us. It is through this quality of insight that the environment is brought under dominion.

Thus the Emperor sits on a cube, representative of the physical universe, to express His dominion over it. The insight that gives Him that dominion is shown to penetrate into the very composition of the phenomenal world. The red color of the mountains behind Him indicate that He has perceived their composition to be one with Cosmic Fire!

The developed insight of the Emperor is further expressed by the orange color of the sky. It is the color of the Sun! He perceives that solar energy — as consciousness energy — pervades everything in the universe. The exaltation of the Sun in Aries refers to the truth that dominion unfolds as the higher frequencies of this all-pervading consciousness energy are intercepted and expressed.

The absorption of these higher frequencies of solar energy perfects the physical brain as its vehicle — an organ that is included in the physiological area attributed to Aries. The perfected brain becomes the instrument for the reception of Supernal-level Thought. In its highest octaves solar energy transmits Light from the Plane of the Supernals, which is Wisdom from the level of consciousness that dwells in Chokmah.

The stream that flows through Key 4 is symbolic of the Universal Subconsciousness and its correlary in the Microcosm. It represents also control of the mental processes through spiritual development. As a consequence of dominion over the fluctuations of the personal Mind, the higher frequencies of Universal Thought are able to make an impression on your brain consciousness. These are received as intuitions during meditation.

The reception of true intuition indicates that contact with Neshamah has been established. Through that contact, associated with the Grade of Master of the Temple, you are able to enter into communion with the Divine Elohim, the Authors of the manifest universe.

Thus is the preparation required to ascend this Path shown to include all that you have unfolded in the Second Order Grades of Lesser and Greater Adept combined with the Third Order contacts established in the Grade of Master of the Temple and the Path of Vav. From the insight you have thus received a New Conception of all things is developing, a conception that is illumined by the Image of the Father now beginning to appear before you.

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TECHNIQUE

Visualize yourself as one with the Tree, imaging each Sephirah in its proper place in relation to your body. Then focus attention on the Supernal Triad enveloping your head; intone Eheyeh and give this meditation:

"Thee I adore, Oh Thou Indivisible I AM! Thou art truly One and Alone . . . becoming Three to manifest! Eternally One Being, One Life, One Mind!"

Give attention next to the four Sephiroth of the lower Tetrad. They form a triangle with Yesod at the center. Intone the Divine Name of Yesod, the Pure Intelligence, Shaddai El Chai and give this meditation:

"Oh Thou, Soul of Living Light . . . Foundation of Splendor and Victory! To all who seek earnestly to know Thee, Thou revealest Thy true nature."

Focus attention next on the Egoic Triad centered within your heart. Intone Yeheshuah and give this meditation:

"Within my heart I feel Thy Presence, vitalizing me with strength, pervading me with love, illuminating me with intelligence, and in these ways preparing me to act as a servant in Thy Great Work!"

Image yourself now centered within a globe of vibrating yellow light. You are centered in Tiphareth, preparing to enter the Path of Heh. Intone Yeheshuah once again and give this meditation:

"Thou art awake within me! Thou, who art as a Sun shining at the center of my being! Because Thou art me, I am ready to enter the Path of Heh, to endure its preliminary darkness and await the Dawn of a yet higher Light."

Image yourself now ascending into the vibrating red aura of the Path of Heh, the Path of Dominion. Intone Heh (hay) on the note C and give this meditation:

"Within Thy sphere I feel the limitless Strength of the Father. It unfolds within me as I 'stand aside' and let Supernal Vision look out on the world through my eyes."

Return to the vision of yourself as the whole Tree. Focus attention once again in the heart center and perform the Golden Cross visualization as outlined in earlier lessons. From now on we will alternate its performance with that of the 'Shalom' Ritual, at the close of our Techniques. Finish as always with the physical exercises.

##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Eighty-five

(from the transcripts of class lectures by Ann Davies)

All 32 of the Paths on the Tree, which taken together represent the entire Universe, are called Paths of Wisdom to express their origin in Chokmah. They are, in essence, Chokmah, just as every letter of the Hebrew alphabet — another emblem for the entire universe — is, in essence, Yod.

Yod is the letter of Chokmah, of Atziluth the Archetypal World and of the element of fire. The 15th Path of the Constituting Intelligence, which we are at present ascending, is a Path of fire and a direct emanation from Chokmah, Root of Fire.

It is this Fire of the Father, represented by the Hebrew letter Yod, that is the active principle in the 15th Path. Yet its letter is Heh, attributed to Binah the Mother, to Briah the Creative World and to the element of water.

From the Book of Tokens we read ". . . This fire is hidden in the depth of the waters of the Great Sea. For in the Root of Water is concealed the Fire of the Father." The Root of Water is Binah who is also known as the Great Sea.

What is made evident by these attributions is that the powers of Father and Mother, Atziluth and Briah, Fire and Water, are conjoined in the 15th Path. Their union is expressed by the Divine Name יה, Yah, which combines their two letters — Yod and Heh! The value of Yah is 15, linking it directly to this 15th Path.

Yah is the short form of the Tetragrammaton יהוה and is a Divine Name attributed to Chokmah. Its link to the 15th Path indicates that the fire hidden in water, which it represents, is what 'constitutes creative force in pure darkness'. Our understanding of the nature of this 'fiery water' and of our work in the Path of Heh can be extended by investigating some of the relationships to Yah through Gematria.

One such is אבִּיב, abib; coming forth, blossoming; the month of Exodus and Passover. Passover is symbolic of emerging out of the darkness of Egypt. In the Hebrew religion it represents a period devoted to soul searching and self-analysis in which the faithful expose unkind or ignorant behavior in themselves and make amends for it.

Compare this with the initiatory work of the 15th Path. Through self-analysis we expose any remaining vanities and separative behavior in ourselves. Alchemically this would be referred to as the Fire of Mind acting upon the Waters of Consciousness. It is what prepares you to enter the 'pure darkness' described earlier and emerge from it into the Presence of the Father.

Another word that adds to 15 is אֵיד, aid; distress, misery, vapor, mist. It suggests the vaporous, temporary quality that the personality

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image is discovered to have when exposed by the work of this Path — a discovery that brings preliminary distress. 15 is also the value of גאוה , ga'aveh; majesty, elevation. In a bad sense, arrogance, haughtiness. Of these, the first two express the usual causes of vanity, and the last two its undesirable consequences.

הוה, Splendor, is also 15. It is the name of the 8th Sephirah, sphere of intellect and of Mercurial influence. Since intellect is of itself dissecting and separative, its delusive aspects are exposed by the disruptive part of Initiation in this Path. What reemerges is an abiding participation in the Mercury of the Sages, in the thought streams of the Masters. As a consequence of this communion with Wisdom, you begin to express the Sovereign Reason and Supernal Insight portrayed by the Emperor. These designate mental capacities that are no longer enslaved by the restrictions and delusions placed upon them by the lower intellectual mind.

15 is also the value of זב , zub; to flow, to issue forth; flux. These words suggest the Holy Influence, Mezla, whose origin is in Kether but whose movement begins in Chokmah as Chaiah, the Life-force. This latter is identical to the fire of Yod, the letter attributed both to Kether and to Chokmah. As Life-force, the Holy Mezla flows into every Sephiroth and Path of the Tree, pervading it with the Indivisible Fire of Primal Will. Yet, the very flowing quality suggests water again. Mezla is another name for the 'fiery water' or 'watery fire' we have been discussing.

The first outpouring of this influence from Chokmah — after Chokmah's initial union with Binah through the Path of Daleth — is into the Path of Heh, whose letter relates it to Briah, the Creative World. This outpouring is emblematic of Atziluth arousing Briah into activity . . . of the Primal Fire 'moving upon the face' of the Primal Water . . . of the constituting of creative force in the 15th Path.

To experience this primary 'act of creation' is to share in a level of consciousness that precedes any form whatsoever. By numeration Chokmah is חכמה , 73. The same letters differently arranged become כחמה , kachmah, the power of formation. Chokmah, as the origin of kachmah must, in itself, be formless. Literally kachmah translates as the power or substance (כח, kach) of what? (מה, mah). Mah is an interrogative particle in Hebrew. It is also the secret name of Yetzirah, the Formative World.

What is suggested is that the formative principle is something you can call both power and substance, but something whose full nature is open to question — not altogether known. An indication of its nature is given, however, by the value of מה , mah, which is 45. This is the value also of אדם , Adam, Man, attributed to Tiphareth. Although the formative power is not altogether known, this link to Adam and Tiphareth indicates that it is a power expressed by the image-making faculty of the human ego.

The Path of Heh links Chokmah to Tiphareth. The flow of the Holy Mezla into this Path expresses the conjoining of Yod and Heh, the letters of Atziluth and Briah, of Father and Mother. It is a Union which gives rise

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to Vav, the letter of Yetzirah and of the Son. The Son becomes the formulator of mental images in Tiphareth, a capacity which, as we have long been taught, tends to complete itself in tangible, physical forms.

Mezla, מזל , is 78 by numeration. From its number relationships we can gain yet more insight into the nature of the conjoined powers it represents, an insight which leads toward the dominion over environment that is portrayed by the Emperor.

One word whose value is 78 is לחם , lechem, the Hebrew word for bread. It is used, as we often do in English, to represent food in general. In an earlier lesson on the 20th Path of Yod and Key 9, lechem is associated with Virgo and the assimilative process through which the energy locked up in food is released to nourish the body. In the performance of the Great Work this process becomes more perfect and more complete. Through right knowledge and mental attitude — expressed by the exaltation of Mercury in Virgo — assimilation releases extra amounts of Chaiah, the Life-force or Yod force, from the food we eat. Chaiah indicates that the basic energy out of which every atom is composed is living light! Its more complete release during assimilation fills the blood stream with a superabundance of the fiery Yod force of the Father.

The blood stream is the Microcosmic correlary of the Holy Mezla that courses through every Sephiroth and Path of the Tree. As this supercharged Mezla — this Water in which the Fire is hidden — flows through your body, pervading all parts of it, the vibratory rate of every cell is raised in frequency. Note that the Hermit portrays the same Ancient of Days as does the Emperor in Key 4.

Another word that adds to 78 uses the same letters as lechem, לחם , with different vowel points. It means to fight, to do battle; War. Here is a direct link between the assimilative process that breaks down food to its energy essence and the Emperor who, as the Warrior, breaks down mental patterns of error in a similar way.

Mars is the active principle involved in the analytical work of the Emperor. Key 16, its Tarot symbol, depicts this dynamic energy destroying the mental forms which have been built up around the Ego, restricting and conditioning it in a tower of false identifications and ideas about the Self.

These false forms are reduced to their essence in the work of this Path. They are reduced to the 'pure darkness' out of which they are all constituted. From this it becomes evident that the pure darkness of the 15th Path is essentially the same as the First Matter or Virgin Substance of the Alchemists which is said to 'become visible to the spiritually opened eyes'.

Another word that adds to 78 is לחם , khalam; breaker, to bind, to dream, to see visions. This word suggests the breaking up of mental complexes portrayed in Key 16, and also the awakened inner vision which can emerge from it. The break-up releases consciousness energy which was previously bound up in such complexes and makes it available for activating the organ of spiritual vision.

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Vision is considered to be the highest of the physical senses so that its inner awakening is emblematic of the complete and balanced functioning of the entire inner sensorium. It is this quality of Vision that the Emperor represents. He is the Seer whose superior insight, perceptions and dominion are the consequence of awakened inner Vision.

Yet the Inner or Third Eye through which this vision becomes possible is attributed to Mercury and Key 1, the ruling force in Virgo and Key 9. Indicated by this is yet another link between Keys 9 and 4 which both depict the Father. The Mercurial Key 9 bears the letter Yod and is related to a process that releases Life-force on the 'earth' level to supply energy for opening the Third Eye. Key 4 bears the letter Heh, is related to the area of head and brain in which the Mercury center is located and is attributed to the Inner Vision and Seership which becomes possible when the Third Eye is opened.

The Paths of Yod and Heh both originate on the Pillar of the Father and culminate in Tiphareth, the sphere of the Son. Their two letters form י', Yah, the Divine Name which expresses the Union of Father and Mother, Fire and Water, Atziluth and Briah; the Union which gives birth to Yetzirah, the formative power of the Son.

We have already noted how the 15th Path expresses this Union. Key 9 expresses it also. To it is attributed the function of Coition, indicating that the same blend of potencies is at work in the process that develops and maintains the mind, and in the assimilative process that develops and maintains the body. These you should recognize as related to the selective Virgo quality which provides the base of knowledge upon which Spiritual Wisdom can be comprehended and the correlating base of cellular consciousness upon which spiritual frequencies can be registered.

This brings us to another word that adds to 78, מלח, melech, the Hebrew word for salt. It means also subsistence, maintenance, preservation. It suggests the intelligent understanding and usage of the Salt Principle of Alchemy as the means through which the volatile — Mercurial — frequencies of Higher Wisdom can be preserved and made comprehensible to the physical brain consciousness. It is this Salt Principle that makes possible the formation of the base of knowledge and its bodily correlate mentioned above.

The Mercury of the Sages, the Illumination Material or Mercury Principle, and the Sattva Guna of the Hindus, are identical to the Holy Mezla that originates in Chokmah, sphere of the Illuminating Intelligence, and descends into all the Worlds and Sephiroth of the Tree.

The final word we will discuss here that adds to 78 is עֲנוּךְ, Enoch; the name of the patriarch who is said to have walked with God! His name means initiated! The word means also, to dedicate, to consecrate, educate, train. It indicates the descent of Wisdom through the consciousness of those who have been initiated. Their insight and vision of Truth flows forth as the Holy Mezla that is received by those individualized centers of the One Ego who are prepared to do so by having provided themselves with the base of knowledge and refinement of substance that makes the Union possible.

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TECHNIQUE

Begin your visualization by becoming one with the Tree, placing each Sephiroth in its proper place in relation to your body. When the vision is complete, focus attention on the Supernal Triad, intone Eheyeh and give this meditation:

"Oh Thou, Who art the Source of Beingness, of Livingness, of Mind!
Let me receive of Thy Influence that I may pour it forth as an outpost
of Thy Love!"

Focus attention next on the four Sephiroth of the lower Tetrad, intone Adonai and give this meditation:

"Thou art the Garden of my Soul! Within Thy Kingdom, a Foundation
of Splendor and Victory has unfolded that is a fitting Vessel for the
entrance of the King."

Focus attention next on the Egoic Triad, intone Yeheshuah and give
this meditation:

"Thou art the Sun within my heart, the Sun that is Strength and Mercy
also! Thy Golden Radiance has its beginning in the White Brilliance
of the Crown."

Now visualize yourself centered within a globe of vibrating yellow
light. Pause for a moment to feel the love-essence that easily accumulates
within the heart center. Intone Yeheshuah once again and give this medita-
tion:

"Within Thy sphere, thought-images abound that are both Beautiful
and True! Thou hast prepared me to see the Vision of That which
Was, IS and ever shall Be!"

Visualize yourself ascending from the sphere of yellow light into an
aura of vibrating red. Centered in that aura, intone Heh on the note C and
give this meditation:

"Thou art the Eternal Parent . . . both Father and Mother art Thou!
From Thy Supernal Heaven descends a continuous stream of Holiness
that illuminates all the Worlds with Thy Wisdom and Thy Love."

Return to the image of yourself as the whole Tree. Perform the
'Shalom' Ritual as outlined in an earlier lesson and finish with the physical
exercises.

##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Eighty-six

(from the transcripts of class lectures by Ann Davies)

With this lesson we complete, for a time, our initiatory work in the 15th Path. It has been primarily devoted to unfolding true rulership as exemplified by the Emperor of Key 4. Place this Key before you as we proceed.

The Emperor is portrayed as an overseer, ruler of the area that surrounds him. Recall that the letter Heh, printed upon Key 4, is used in Hebrew as a definitive article, much as is the English 'the'. Right definition is indicated as being essential to rulership. The Emperor rules his surroundings because he knows them so well. He has made himself familiar with them through careful, accurate survey, a word that denotes correct measurement also.

Besides right definition and correct measurement, rulership requires the establishment of a specific plan and the drawing up of rules and regulations connected with it. This brings us again to the name of the 15th Path . . . the Constituting Intelligence. If the dominion we are working to unfold is to be maintained, it must be accompanied by something akin to a constitution, something resembling the orderly outline of rules whereby a nation or any group effort governs itself and accomplishes its goals.

The synthesizing idea that arises from these various attributions is the need to establish order, which is the key-word for the number 4. Key 4 is Aries, the sign attributed to head and brain, and ruled by Mars, the dynamic energy that activates the brain. What needs to be given order in relation to this Path is shown to be connected with the use of the brain.

In the initiatory process, the 15th Path is the channel through which dynamic energy from the level of Chokmah is relayed to the Ego in Tiphareth. It requires a well ordered mind to receive from that level. The thinking procedure followed by mathematicians is a good example because it requires careful systematic adherence to definite rules of thought. You do not have to be trained in mathematics, however, to become an orderly thinker. It is the disciplined habits of mathematicians you need to emulate so that you are able to control what occupies your mind and the way ideas develop through its instrumentality.

Persistence in such practices builds a regular and well defined structure in subtle substance. Orderly thinking, particularly when it is devoted to spiritual work, fashions a mental body of clear outline and beautiful design with strength woven into its fabric. Such a well constructed vehicle will serve you in the same way that a well constructed constitution serves a nation. In its clearly defined rules and devotion to truth, it becomes the medium through which the Will of the Father can be received and obeyed by the Son.

In Hebrew the word for constituting is מַעֲמִיד , ma'amiyd, 164. Its meanings are firm, erect; support, frame; to rise, to stand erect.

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It has a definite phallic suggestion and well it might, since this Path is a direct emanation from the Father, Chokmah.

The impression given extends what we have been discussing. The constitution of a nation is the emblem of and the support of its laws, its ruling principles. A mental body developed in the way we have been discussing frames the ruling principles by which you discipline yourself. It then acts as an automatic check on all impressions received through either the inner or outer senses. It evaluates them in their adherence to the laws of truth.

It takes a firmly erected constitution of this sort to handle and interpret correctly the intense frequencies of thought that descend from the level of Chokmah. Mental competence of a very high degree is essential for all who aspire to act as channels for the Masters. Such competence is the result of diligent practice, persisted in until the mind is as orderly and rhythmic in its workings as are the movements of the constellations in the sky!

Chokmah is the sphere of the Zodiac. The marvelous regularity of the star systems is apparent even to the outer eye. The Heavens 'declare' a Universe of such great majesty and harmony that the Rule of Wisdom is essential to even begin to explain it! The workings of MIND are apparent in its symmetry, its rhythm, the relationship between its parts, its exacting measurements!

When the Inner Eye is opened, the truth of Its livingness is directly experienced! It becomes an intelligible experience also — to the 'I' consciousness in Tiphareth — through the mediation of a mental body ordered and constituted in the 'image and likeness' of the Heavenly Order!

When you are able to experience the livingness and intelligence of the sphere of the Zodiac, you are also aware of Its Infinite Power! The Life-force of the Father is identical to the Light force shining out from the myriads of stars in the sky. That Stellar Radiance — boundless and limitless in Its power — is experienced as having a focal point at the center of your being! It is the same power that 'swims with the fish in the sea and flies with the fowl in the air'. It is the Vital Soul of Life permeating all things . . . the Evolutionary Energy, the dynamic, reproductive Mars!

Through developed centers of human consciousness that same energy becomes the motivating will power of a Greater Adept. As we noted in an earlier lesson, the powers of Greater Adept are combined with those of Lesser Adept for receptivity through the Path of Heh. They are combined and refocussed in Tiphareth in order to be in position to so receive.

In relation to the Path of Heh, Mars is the energy that activates the brain. Focussed and intensified it raises the frequency of that organ so it synchronizes with those of Chokmah and receives some aspect of Supernal Wisdom. The ordering of the mental body enables you to 'take' high voltage energy, not possible otherwise, and relay it safely through structures prepared to do so, into the waking awareness of the 'I' consciousness in Tiphareth.

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With your consciousness centered in Tiphareth — sphere of the image-making faculty — and with Will-force focussed and intent upon receiving Wisdom, you become a vessel within which thought-forms can be fashioned that are not only beautiful but also potent — thought-forms fathered by Chokmah and given ideal shape through the Creative activity of the Path of Heh.

The reception of such wisdom is given to you so you can extend it to others. By the influence of your thoughts and activities, more often than by any words you may speak or write, you extend the Light you have received. You relay it in a quality of thought and feeling images that can lift the heart to love, inspire the mind to seek knowledge, and motivate the will to break the bonds of enslavement to the errors of the outer senses.

It is the dynamic Mars energy that gives the thought-forms their reproductive power. The measure of will-force you instill in them determines how effectively they will be able to awaken a responsive note in others, to kindle a vague glimmer of yearning into a full flame of active aspiration.

The idea that the orderly and dynamic mental body acts as mediator between the Supernals on the one hand and the image-making faculty on the other is represented also by the Sulphur symbol of Alchemy. Recall from earlier lessons that the Emperor's body is shown to form that symbol, his arms and head making the triangle and his legs the cross. It is the middle principle between Mercury and Salt.

Sulphur is a symbol for the self-conscious active ego. When it is 'mature' enough it is said to be able to receive the volatile Mercurial illumination material and intermingle it with just the right measure of Salt to preserve it. The mature Sulphur is thus identical to the well constituted mental body that is able to receive abstract Atziluthic Wisdom and channel it through Briatic level mental processes into clear images that have a firm relationship to things of the physical plane.

The word for constituting, מַמְלִיךְ , has the value 164. This is also the number of אֲמֻדִּים , ammudim, the name for the Pillars of Solomon's Temple. These are Jachim and Boaz, shown in Key 2, the High Priestess. They are placed outside the Temple because they represent the pairs of opposites whose reconciliation permits you to enter the Holy Place.

That Holy Place is the Inner Vision of Glory wherein the Divine Spirit inherent in all things is perceived. It is unfolded, not by setting aside rational thinking in the outer world of contending forces, but by finding that which unifies them on a higher arc of perception.

The Path of Heh stands as the place of reconciliation between Chokmah and Tiphareth. In this relationship it represents the orderly, strength-filled mental body that is able to reconcile an ascending scale of apparent opposites and thereby unveil the Father to the Son.

In another relationship, Chokmah, as Yod, is the Father; Heh is the letter of the Mother who forms the manifest universe through which

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the Son is individualized as Vav. Through the instrumentality of that same Mother, perceived with the opened Eye of Inner Vision, the Son is consciously reunited with the Father.

Another word that adds to 164 is ךִּיִּצוֹן, khitzon; secular, exoteric, civil authority. These words bring material matters to mind. They suggest the successful business or financial executive, the ruler in a vast business domain.

Such success is the result of an orderly use of the mind and directed, focussed will. It is represented by the exaltation of Mars in Capricorn, the earth sign attributed to the 10th House of Rulership in material affairs. A successful business executive demonstrates some fine qualities. He is able to focus will-force on a definite goal and to give singular attention to it. He is almost always an alert and orderly thinker who takes great care in gathering precise details of information about his projects.

Because of this he can prophesy results with amazing accuracy, as demonstrated by his success. Thus he has what must be called insight and foresight in relation to his chosen goal. He is usually self-disciplined to a fine degree, ready to renounce little pleasures and idle comforts for the sake of fulfilling his ambitions.

Furthermore, such an executive usually displays vast energy both mental and physical, combined with superior reasoning abilities. Because of his many skills he is able to choose and attract workers who are very capable and almost as hard working as he is. He usually inspires loyalty, respect and obedience because his success is admired and his strong will has an influential effect on others.

Now these attributes are not all constructive in our present materialistically oriented society, mainly because they are expressed by human beings who have not at all relinquished selfishness and self-seeking. Thus they are the basis of much corruption, greed and injustice in the world. What should be noted, however, in relation to this Path is that the qualities just outlined are very similar to those we have been discussing.

There comes a time for most of these ambitious ones when the transitoriness of their accomplishments confronts them in the face of inevitable death. Overcome with the utter meaninglessness of the existence and striving they have devoted their lives to, they are open to something else. It is then, perhaps, that their ache of emptiness will act as fertile soil for the reception of a seed-image of Beauty that you have sent forth into the collective consciousness.

We will conclude this section with three Hebrew and one Latin phrases that all have the value of 164. The Hebrew phrases all include the word אֶבֶן, ehben, emblem of the union of Father and Son. They are אֶבֶן אֶפֶל, ehben ophel; a stone concealed or hidden stone; also 'stone of thick darkness'. This last relates it to the dissolution work discussed earlier in relation to the Path of Heh.

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The other two are אֶלֶף אֶבֶן , ehben aleph, the First Stone; and אֶלֶף אֶבֶן , ehben pehlah; the Wonderful Stone. Both refer to Kether, the One Reality, equally Indivisible in Father and in Son.

The Latin term is *semen metellorum*, seed of metals. This Alchemical term is related to Mars in Aries and the Sun exalted therein. They are the electrical, fiery, planetary bodies. Their direct perception as the basis of the mineral atom is the discovery of the Hidden Stone!

TECHNIQUE

Begin by constructing the image of yourself as one with the Tree. Focus attention on the Supernal Triad, intone Eheyeh and give this meditation:

"Oh Thou, Supernal Fountainhead of Existence! Let me partake of Thy inexhaustible Light and Life and Love!"

Give attention next to the four Sephiroth of the lower Tetrad; intone Adonai and give this meditation:

"Oh Thou, Resplendent Vessel of Earth! Thy graceful movements and perfect harmonies reflect the Heavenly Lights!"

Focus attention next on the Triad of the heart. Intone Yeheshuah and give this meditation:

"Oh Thou, Sun within my heart! Thy love is my courage. With Thee to guide me there is naught that I cannot do."

Visualize Tiphareth as expanding outward until you are centered within its vibrating yellow sphere. Intone Yeheshuah once again and give this meditation:

"Thou hast prepared me, Oh Light within, to seek a yet higher Light! Filled with Thy Strength and Intelligence, I enter the Path of Heh."

Visualize yourself ascending from the yellow sphere of Tiphareth until you are centered within an aura of brilliant red light. Intone Heh on the note of C and give this meditation:

"Thou art the Pathway to the Stars! Through Thy instrumentality I touch the Divine One and become an outpost of His Love."

Enter now into the sphere of Chokmah wherein you are centered in a globe of soft, luminous grey. Intone Yod Heh Vav Heh.

Return now to the image of yourself as one with the whole Tree. Focus attention on Tiphareth and perform the Ritual of the Golden Qabalistic Cross. Finish in the usual manner.

##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Eighty-seven

(from the transcripts of class lectures by Ann Davies)

The Path now open to you is the 14th Path of the letter Daleth attributed to Key 3, Venus, in Tarot. It links Binah to Chokmah, the Grade of Master of the Temple, to that of Master of the Wisdom. As the final Path leading into Chokmah, it completes the unfoldments necessary for full Mastery of Wisdom.

Before proceeding it is well to note that by finishing the work designated for the Path of Heh you have, in effect, established the Invisible Path that links Geburah to Chokmah. Recall that the Path of Heh is related to Geburah by letter value, color and planetary influence so that ascent through it includes Greater Adept-Geburah qualifications as well as those of Lesser Adept-Tiphareth.

The defining of this invisible Path links the fiery Sephirah of the Egoic Triad to the Root of Fire in Chokmah, just as the Invisible Path through which you first 'crossed the abyss' into the Third Order links the watery Sephirah of the Egoic Triad to the Root of Water in Binah. The conjunction of these two Invisible Paths midway up the Path of Gimel marks the uppermost or Da'ath point for the Heptad of Microprosopus. We have discussed this point for Da'ath before and will discuss it again in connection with the Path of Gimel. Right now we merely indicate the indirect defining of the link between Geburah and Chokmah.

Da'ath, if you will recall, is also attributed to the central point on the 14th Path. Da'ath is knowledge related to union and this Path is the first channel through which the Primal Masculine and Feminine principles are conjoined.

To enter the Path of Daleth is to experience this uniting from which everything issues forth . . . whether it is the birth of a Universe at the beginning of a cycle of active manifestation or anything on any plane within that Universe.

Da'ath is also assigned to Tiphareth, sphere of the Human Ego, as the offspring of Chokmah and Binah. Da'ath is further attributed to Yesod because the same conjoining expressing as a unity provides the Foundation of Vital Life through which the Sparks of Divine Consciousness, the Human Ego, unfold.

That Ego develops conscious awareness through the impact of the pairs of opposites, the two outer Pillars of the Tree. The Middle Pillar is formed of their conjunction. It is consciousness — the Son — ascending in awareness through experiences provided by the continuing interaction between Father and Mother, the two outer Pillars of the Tree.

The 14th Path is the highest Reciprocal Path, the highest link between the two Pillars. What is highest in conscious perception is also innermost

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in revelation of eternal principles. In relation to the Great Work, traversing the Path of Daleth brings conscious awareness of the Supernal Interaction on the level of Causation.

That Interaction defines Da'ath at the point where Daleth crosses Gimel. Daleth is the Door or Portal through which the Indivisible Self descends into manifestation as the innumerable Sparks of Its Beingness that unfold individuality in Tiphareth. On the way of Return that Door or Portal opens to conscious re-union with the Indivisible Self.

The same reciprocation that defines the Causal Plane as the Path of Daleth can be perceived on two other distinct levels . . . the two other Reciprocal Paths of the Tree. They mark two lower levels of established harmony and balance, of reconciled unity that acts as a Portal to something higher.

There is a sense in which lines of interaction could be drawn between the two outer Pillars at any and all levels of the Tree. The defined lines, the three Reciprocal Paths, mark culminating cycles of unfoldment resulting from established, balanced interaction. This established reconciliation has a relationship to Da'ath.

Thus far we have found that Da'ath is attributed to Yesod as the place where Chokmah and Binah are continuously conjoined; to Tiphareth as Their offspring; to the upper point of the Hexad of the Human Spirit, and to the central point on the Path of Daleth.

What is becoming evident is that there is a Da'ath point attributed to many places along the Middle Pillar of the Tree, the Pillar of Consciousness! Da'ath, as knowledge born of union, indicates the way consciousness unfolds. Knowledge about objects in the outer world comes from focussing attention on them. Then, through the instrumentality of the sense organs, the vibrations emanating from the object become aligned with the vibrational activity of your brain. From this 'union' ideas are conceived, images are formed and consciousness develops.

Qabalistically the lowermost Reciprocal Path is that of Peh. In the diagram accompanying Lesson 2 of this Course, the Path of Peh coincides with the lower mental Plane. On this level Mars — Key 16, Peh — acts in its Aries capacity as energizer of the brain, accelerating its vibrational activity and developing it as an organ of thought.

Through this Path a harmonious interaction is established between the two outer Pillars at the level of Hod and Netzach. These two Sephiroth act and react upon each other until a balance is reached that is represented by attainment to the Grade of Philosophus and completion of First Order work. That completion has a relationship to Yesod in that it provides a foundation of knowledge that qualifies and equips you to begin a new cycle of unfoldment.

The Path of Peh is related to Yesod in other ways also. Peh, פ, is 80, the same as Yesod, ייוד. Furthermore, Yesod is the sphere of

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reproductive activity and Peh, as Mars, is the reproductive force. The same energy that is active in the instinctual mating drive that leads to the birth of offspring becomes the energy that develops the concrete mind in the Path of Peh.

From the interaction in this Path, Hod, sphere of intellect, develops. The capacity to distinguish differences emerges in response to impacts from the outer world received through the sense organs. These impacts, as we have seen, are a kind of uniting with the life in the forms of Nature that surround us.

In Netzach desires arise from the same source — as responses to impressions received through the outer senses. Mars accelerates the mental-emotional development of these two Sephiroth by reciprocating between them. Hod develops more rapidly, as it is stirred by Netzach to think up ways to satisfy desires. As Hod develops from this striving, it reacts back upon Netzach, upgrading the quality of desire, causing it to become more complex, more refined.

It is through this interaction that the level of unfoldment represented by the Grade of Philosophus is reached, the Grade that completes the First Order work. This unfoldment merges the intelligence of Hod with the refined emotions of Netzach. It represents a level of knowledge derived from a balanced uniting — another expression of Da'ath!

In this lowermost Reciprocating Path, Da'ath is indicated by the midway point between Hod and Netzach where Peh bisects the Path of Samech, which, itself, is the link between Tiphareth and Yesod. The Ego is always present as the "I" in the unfolding human individuality, even when it is not recognized as the true Self.

When the Da'ath point establishes the equilibrated cross just mentioned, a flash of true insight occurs. Through the Path of Samech the Christ Self flashes forth, mirroring itself in Yesod and then reflecting the Image of Beauty back to the concrete mind on the level of Peh. That level of mind is receptive when a perfect balance is established between Hod and Netzach that makes it perfectly quiet as the pans of a scale are quiet when absolutely equal.

The experience, the flash of true insight, is related to Key 16 as representing the first of the Seven Stages of Spiritual Unfoldment described in the course, Tarot Interpretations. It represents also completion of the work of the First Order that brings an illuminating experience, a rending of the veil of outer seeming that awakens you to something higher. The experience upsets the equilibrium of satisfied achievement as a well developed human being. It activates the search for truth and liberation that makes you willing to go through the tests and trials of the Paths that lead to the Second Order.

Just as the Path of Peh, the lowermost Reciprocal Path, corresponds to completion of the First Order work, so the Path of Teth, the middle Reciprocating Path, represents completion of Work in the Second Order. Teth

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is Key 8, Leo, ruled by the Sun and related by color to Tiphareth and the Central Ego.

Just as the Path of Peh utilizes the Mars force to perfect the self-conscious level of mind, so the Path of Teth utilizes the same basic energy to perfect the Egoic Triad. Teth is the Hebrew letter for the serpent force that is so often identified with the reproductive drive.

Recall from earlier lessons that active functioning in the Path of Teth is expressive of the awakened Ego reciprocating between Geburah and Chesed in order to perfect attunement to the frequencies of Higher Mind. Receptivity to Geburah brings insight into the absolute dependability of natural law, law that seems relentless and mechanistic on the surface. This insight into Strength develops into realization of absolute Justice through interaction with the level of Remembrance, attributed to Chesed. From that remembering, the compassionate caring that is inherent in every facet of existence is directly experienced.

These Higher Mind Sephiroth, reciprocating through the mediation of the Ego acting in the Path of Teth, bring another equilibrium and finish another cycle of unfoldment. Attainment to the Grade of Exempt Adept completes the work of the Second Order and also perfects the functioning of the Sixfold Ruach.

This completion can be considered as another foundation of knowledge upon which a new cycle of unfoldment can begin. Just as the Path of Peh represented the foundation upon which work toward the Second Order could begin, so the Path of Teth represents the foundation that enables you to begin working toward the Third Order.

The foundation of knowledge that is unfolded through equilibrium in the Path of Teth is represented by the midpoint where it bisects the Path of Gimel. It can be thought of as another Da'ath point. The equilibrium achieved, combined with the full functioning of all the Principles of the Human Spirit, enables the focal point of Egoic awareness to ascend to the Da'ath that is midway up the Path of Gimel, that marks the uppermost point of the Hexad of Microprosopus, and that is the Crosspoint of the Abyss.

Ascent to this point represents the capacity to transmit across the Abyss. This brings the illuminating experience of direct identification with Neshamah, the Divine Soul of the Universe. Just as the flash of insight from Tiphareth upsets the balance in the Path of Peh, so the Illumination from Neshamah upsets the equilibrium in the Path of Teth and activates the Exempt Adept to begin a new cycle of eager striving that leads into the Third Order Grades of Mastery.

Thus far, symbolically, you have entered Binah and become identified with Neshamah. You have, further, completed work in the Paths of Vav and Heh that brought you to communion with the source of Wisdom in Chokmah. Now, from the sphere of the Divine Mother, you are preparing to enter the uppermost Reciprocal Path, the Path of Daleth, to experience the Principle through which Divinity continuously creates the Universe.

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TECHNIQUE

Visualize yourself as one with the Tree, which you should be able to fashion rather rapidly by now. Focus attention on the Supernal Triad, intone Eheyeh and give this meditation:

"Thou art the Boundless, Eternal One, pervading Thy Universe with Life and Love, Wisdom and Understanding! I offer myself to Thee as Thy servant, as a fragment of Thy Will!"

Focus attention next on Malkuth, intone Adonai and give this meditation:

"Thou art the place of labor and the completion of the Goal! I dedicate all that I do to help bring Thee to perfection as the Kingdom of the Son."

Next, focus attention in Tiphareth, the central point within the Hexad of the Human Spirit. Feel yourself centered within the Hexad; perfect, complete, whole! Intone Yeheshuah and give this meditation:

"From Thee, all that is harmonious, rhythmic and beautiful finds its inspiration. Thou art the Beloved, whose Strength and Compassion prepare the way to Union with the Indivisible One."

Focus attention next on Binah, visualize the sphere of radiant darkness expanding until you are centered within it. Intone Elohim and give this meditation:

"Oh Thou, Divine Soul of Life! Thou hast Sanctified me; Thou has given me treasures that open the Portal into the Path of Daleth."

Visualize yourself entering into that Path until you are centered in an aura of vibrating green. Intone Daleth (Dah-leth) on the note F# and give this meditation:

"Thou art the Luminous One, luminous with the Light of Wisdom which Thou fashion into forms of Understanding Love."

Return to the image of yourself as the whole Tree with the focus of attention in Tiphareth as the central Sephirah of the perfected Ruach. Intone Yeheshuah once again and then perform the Shalom Ritual. Finish in the usual manner.

##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Eighty-eight

(from the transcripts of class lectures by Ann Davies)

As the link between Cosmic Mother and Cosmic Father the Path of Daleth represents the beginning of the creative process on all planes. Your entrance into it is an emblem of the Supernal Da'ath, of Union with mental activity on the Causal Plane. This Union enables you to participate directly in the process through which forms come into existence from out of apparent non-existence. It enables you also to utilize what you receive in this way to bring forms into the world that will aid in the completion of the Great Work — not just for yourself — but for the whole of humanity as well.

Tarot Key 3, by number, planetary influence, and attributions, is an emblem of the creative process. To it, ideas such as multiplication, increase, development, fertility and fruitfulness are assigned, together with loving emotions, artistry and creative imagination.

All these have a direct connection with the principles through which the human individualized ego incarnates on Earth. Participation in Causal Plane thought reveals these principles in such a way that you are able to use them to accelerate your own evolution, to unfold in this incarnation forms of perfection that would take untold lifetimes under ordinary conditions.

The pair of opposites, Wisdom and Folly, attributed to Key 3, are significant in this connection. Utilization of creative force to build a Fifth Kingdom body ahead of time requires an acceleration of incarnate experiences and a consequentially more rapid gathering of its fruits.

True wisdom, we know well enough, is possible to obtain only through experiencing the repercussions of foolish actions and learning something from them. Innocence is often used to denote ignorance which can only be corrected by knowledge. Eons ago, as unknowing Divine Innocents, we left the Garden of Eden in order to gain experience and return to the Garden as Knowing Divine Beings!

The lush, fruitful scene in Key 3 is the Garden re-entered, the cultivated Garden of Delight. It is the product of intelligent, discriminating, skillful training of natural forces and forms. Wheat is a cultivated crop. The Empress sits on a stone bench carved with designs which require artistry and caring to produce.

The Empress is Venus, whose sphere is the 7th Sephirah — Victory on the Tree of Life. 7 is the number of skill unfolded through trial and error. The 7 pearls adorning her as a necklace are perfectly matched and harmoniously combined. They are emblematic of the 7 Interior Stars, consciously and skillfully awakened on the arc of a Fifth Kingdom Being.

The Empress is the One Ego expressing through a perfected vehicle of Itself. All the living forces inhabiting the forms of nature

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and of the elements respond to her influence. They respond because she is in harmony with the Divine levels of Universal Being. Her influence echos the Supernal Understanding of the Elohim. Anyone who is consciously aware on the Causal Plane can 'converse' with the Seven Spirits before the Throne!

The Empress, as a representative of the Third Order Masters, is able to so converse. What this implies is a receptivity to the consciousness of the Seven Creative Hierarchies and familiarity with the principles through which They precipitate Spirit into form. It gives access to the Archetypal patterns of growth and development.

In the Path of Daleth these patterns become the instrument within which the seeds of Wisdom, entering from Chokmah, are caused to multiply, elaborate and develop into thought forms that have the power and stability to precipitate their influence into the Worlds and Planes below.

As the line that completes the Divine Triad, Daleth is the Portal into manifestation. From it the seven manifest Sephiroth proceed. The Divine Triad is Kether, the Indivisible, extending Itself for the sake of manifestation.

'In the Beginning' Kether whirls the Limitless Light, the Ain Soph Aur, into a focus of Will and Power. Inherent in that Will is the intention to be worked out through the instrumentality of the universe about to manifest.

Through the Path of Aleph that One reflects Itself as Wisdom. Chokmah is said to be feminine in relation to Kether. Aleph, The Fool, wears a garment with wheels in its design. He is Yekhidah, clothed in the essence of experience gathered in past cycles of Universal Expression. That experience becomes the essence of Wisdom available when a new cycle begins. To Kether and Chokmah the Hebrew letter, Yod, is attributed, emblem of the activating Life-force. Within it is both the Will-to-manifest and the Wisdom of the Ages.

Through the Path of Beth, Kether emanates Itself as Binah, the Limitation Principle which establishes the bounds inherent in the Primal Will-to-manifest. Beth is the House, the container, representing a specific area. Key 1, its emblem, exemplifies the power that builds up through focussed, limited attention. Binah is the subject for attention, the Substance to be developed through the instrumentality of an active cycle of manifestation.

The Magician is identical to the Fool. Just as Wisdom is conditioned by what has been experienced in past cycles, so, too, the area to be developed, Binah, contains within it the Intelligence of Matter developed in past cycles. This Intelligence, represented by the Elohim, is re-awakened into Creative activity when Binah unites with Chokmah through the Path of Daleth. They re-establish the Universal Laws upon which the new cycle of manifestation depends.

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Binah is Heh attributed to Briah which, activated by the Yod of Atziluth, gives rise to the rest of the Sephiroth, attributed to Yetzirah and Assiah.

In one relationship, Chokmah, as the sphere of the Stars, corresponds to the diffused Cosmic forces of the Stellar Nebulae. These are focussed into a more detailed expression of their potencies through the instrumentality of a Solar System. Binah, as the first Planetary Sephiroth, corresponds to the Solar System that restricts the forces of Chokmah for a more distinct development.

You can correlate this same relationship to an individualized ego. The sphere of the Stars represents potencies developed in past lifetimes that are brought into focus through union with Binah. She then gives rise to the Sephiroth of the sixfold Ruach and the physical body.

Note that the Empress, who unites Chokmah to Binah, is crowned by twelve six-pointed stars, emblems of the entire Cosmos. She wears around her neck seven pearls, corresponding to the seven planetary Sephiroth below Chokmah.

In another relationship, the human Ego preparing for a cycle of incarnation, is represented by Kether as the Eternal 'I'. Through the Path of Aleph all that the individualized Ego has unfolded in past lifetimes is reflected as Chokmah. Through the Path of Beth the specific intention to be worked out through the instrumentality of a physical incarnation is established as Binah. In accordance with the conjoined qualities that these two represent, the Sephiroth of the Vehicles of Ruach begin to take form.

The union just mentioned contains the affinities and Karma through which the subtle vehicles are built up. These, in consequence, hold specific vibratory frequencies that determine the physical conception to which the ego is attracted into physical birth. It is attracted in accordance with the development it has thus far achieved — represented by Chokmah — and the qualities destined for development through incarnation — represented by Binah — to a physical conception that will provide environmental and relationship situations as suitable to these as possible.

The Empress portrays the conception and its subsequent development on every Plane. She is the Door, the Portal, through which a Universe, a Solar System, an Ego or an idea is conceived and then developed and matured. The development of ideas, received through conscious awareness on the Causal Plane, is the means through which you are enabled to complete the perfected vehicles of a Master of the Wisdom.

The purpose of this perfection is to unfold an instrument capable of receiving from the Divine Self on the Spiritual Plane. (See diagram Lesson 2) Through alignment with the interactions that take place on the Causal Plane, abstract Will-ideas from Kether can be received.

They are received through the Da'ath point where influence from the Crown descends through the Path of Gimel as it crosses the Path of

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Daleth. The latter acts as an interceptor, a developing place, a receptacle. Because of the forces interacting on this level, the formless, abstract Divine Will can be clothed in its first 'sheath' of intelligible comprehension in preparation for its descent as an influence in 'this World of name and form'.

The forces interacting on this level are those of Chokmah and Binah. From Chokmah, the sphere of the Stars, come the constellation influences. At this level of consciousness these are rightly interpreted as to their cyclic increase or decrease of strength in relation to Earth and the opportunities they therefore present in relation to its evolution.

This comprehension enables the Masters of the Third Order to intercept and direct these energies into forms that are appropriate to them. They are able to do this by conjoining them with the construction and concretion forces of Binah. In this way the interacting energies create a base that can clothe Atziluthic Ideation from Kether in Causal Plane images. These images, yet very abstract, are designed for optimum potency and beneficent influence for this planet.

It is in this way that New Age energies, opportunities and requirements are intercepted, correctly interpreted and clothed in enough form so that they can be received by the level of conscious awareness just below.

Causal Plane abstract images can be received by incarnate individuals whose consciousness is developed, more or less fully, to the level of the Path of Teth. These can 'rise' in meditation to receive 'across the Abyss'. Generally speaking this refers to incarnate Adepts of the Second Order consciously working as receptacles, servants, or disciples for the Masters of the Inner School.

These Adepts receive the still quite abstract influx from the Causal Plane and develop it further. They elaborate it through the instrumentality of the image-making faculty of Tiphareth. This level of development, represented by the Path of Teth, acts as the Mediator between the Masters of the Third Order above, and aspiring humanity below, represented by the Path of Peh.

It is well to note that Key 8 portrays the Empress taming a lion. She represents the Wisdom and Understanding received by Adepts from the Causal Plane and utilized to fashion a garland of carefully cultivated images that have for their purpose the instructing of humanity in ways to control the forces of Yetzirah and Assiah, which is their birthright.

The outpouring of these thought-forms from the Adepts is received by advanced human beings seeking answers to life earnestly. It is received either written in lessons such as these or as inspiration experienced in meditation. From these aspiring individuals, represented by the Path of Peh, the Light descends. Its origin is the Crown . . . its goal is perfect embodiment on earth!

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As more human beings begin to respond to the Light of truth so that their thoughts and feelings and actions are all tinged by it, that Light is multiplying in Yesod. It will continue to do so in the level of consciousness we share with all of life until it becomes the Garden of Delight, the beautiful Garden of the Empress who is Humanity, consciously performing her duty as Co-Creator with God!

TECHNIQUE

Begin your visualization by establishing the Sephiroth of the Tree in relation to your body. When the entire Tree is envisioned, focus attention on the Supernal Triad, intone Eheyeh and give this meditation:

"Indivisible art Thou in essence, yet Three art Thou also! Thou dividest Thy Perfect Oneness to unfold Wisdom and Understanding in fragments of Thyself."

Focus attention next on the four Sephiroth of personality. Intone Adonai and give this meditation:

"Thou art the fruit of the Tree, the Bride of the King, the Garden of Delight! Through Thy perfection all that lives and moves returns to Union with the Crown."

Focus attention in Tiphareth, the Triad of the Heart. Intone Yehe-shuah and give this meditation:

"I am one with Thee, oh my Redeemer! Thou hast guided me to Thy Presence that I may ascend with Thee to the Crown."

Give your attention to Binah, the radiant darkness of the Blessed Mother. Intone Elohim and give this meditation:

"Within Thy all-embracing Love, Thou hast nurtured me to maturity. Thou hast guided me all the Way."

Visualize the sphere of Binah expanding until you are centered within it. From that center, image yourself entering into the Path of Daleth until you are fully within its luminous green, vibrating Light. Intone Daleth on the note F# and give this meditation:

"Within Thy sphere, the myriad Lights of Wisdom unite with the Divine Creative Beings! From that Union all that lives comes forth to gain experience and return to Thee as a Conscious Divine Being."

Return to the image of yourself as the whole Tree. Focus attention once again in Tiphareth, intone Yeheshuah and then perform the Ritual of the Qabalistic Cross. Finish in the usual manner.

##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Eighty-nine

(from the transcripts of class lectures by Ann Davies)

שכל מאיר, Sakel meyir, is the Hebrew name for the 14th Path. It means the Luminous or Shining Intelligence. A Qabalistic commentary describes it as "so called because it is the essence of the khashmal which is the instructor in the secret foundations of holiness and perfection."

The giving of secret instruction brings to mind the Path of Vav through which you first approached the sphere of Chokmah. To it Key 5, the Hierophant, is attributed. He is the Revealer of the Mysteries, zodiacally aligned with Taurus, ruled by Venus. This links it back to the 14th Path through which entrance into the Grade of Master of Wisdom is completed.

Expressed symbolically we could say that, through the 16th Path of Vav, the Voice of Wisdom becomes audible; through the 15th Path of Heh, the Vision of the Father appears; and finally, through the 14th Path of Daleth, the 'secret foundation' out of which the Voice and the Vision arise, is perceived. Thus an old Latin commentary calls the 14th Path *Institutrix Arcanorum*, Establisher of the Mysteries.

The Mysteries refer to various forms or systems through which Higher Wisdom can be disseminated. Wisdom must have some measure of form before it can be relayed from one center of consciousness to another. The Path of Daleth is Luminous with the Light of Wisdom. It has 'embodied' it through interaction with Binah.

This alerts us to the significance of Binah as the place from which you enter the Path of Daleth. Understanding of the laws through which undifferentiated energy is compressed into forms is unfolded in Binah. The Empress is Binah. Both are the number 3! She is Divine Mind acting as the Womb in which seeds of abstract Wisdom are developed into forms of thought.

As a level of unfoldment the Empress represents a Master consciousness acting as such a mental womb, continuously conceiving and developing thought-forms that hold within them the heritage of Divine Mother and Divine Father. They are brought into focus for manifest expression through the instrumentality of the image-making faculty of Tiphareth.

Tiphareth is the Mediator for Divinity, the Son of Chokmah and Binah, the Deliverer and Redeemer of Humanity. On the Tree of Life it is the lowermost point of a large triangle that has Chokmah and Binah for its two upper points. This triangle becomes fully activated when the Path of Daleth is traversed. It is in exact proportion to the lower triangle of Malkuth, Hod and Netzach through which personality unfoldment is completed by traversing the Path of Peh into Netzach.

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Daleth completes the Triad of Mastery in a way that correlates with that lower personality perfection. Both express the influence of Venus. Just as Philosophus represents an incarnate personality refined by the artistry of ascending desire, so a Master represents an individualized Ego perfected by the Causal Plane level of artistry which utilizes the same basic power.

In relation to creative thought on the level of Daleth, Tiphareth is the vehicle, the instrument. It represents the perfected sixfold Ruach, able to ascend in consciousness to Daleth and be impressed with thought-forms produced on the Causal Plane. These, transmitted to the Egoic level, are 'stepped down' through the instrumentality of the image-making faculty of Tiphareth into less recondite, more concrete forms.

The descending influence from the Path of Venus above, in conjunction with the sublimated power rising up from the Path of Mars below, is portrayed by Key 8, the middle Reciprocal Path where Venus controls the Lion.

The midway Path of Teth corresponds to the fully functioning Egoic Triad, to an individualized Ego able to act as Mediator for Divinity. Note that the Path of Teth, besides completing the Egoic Triad, is also part of a larger triangle of the same proportions as the two mentioned earlier. Its lower point is Yesod, which is linked to Geburah and Chesed through two of the Invisible Paths. (See diagram, Lesson 56.) The blending of the 4th and 5th Sephiroth in the 9th is identifiable by color.

This large triangle, which shares the Path of Teth with the Egoic Triad, refers to the full perfection of the Astral Vehicle. What is indicated is that it cannot be altogether perfected until the Egoic Triad is completed. Yesod then becomes a clear blend of powers originating in Geburah and Chesed. It becomes a vehicle for their expression, just as Malkuth is a vehicle for Netzach-Hod and Tiphareth is a vehicle for Chokmah and Binah.

As the vehicle of Chokmah and Binah, the perfected Tiphareth fulfills the intention for which Adam descended into manifestation. The Dweller in the vehicle, however, is the 'I' emanating directly from Kether, the Indivisible One. That One requires the instruments, born of Chokmah and Binah, to unfold consciously aware facets of Itself.

Thus Tiphareth in the upper large triangle has a correspondence to Malkuth in the lower large triangle. The physical body — already a very marvelously perfect instrument in many ways — provides the concrete mind with the means through which it receives outer impressions and develops them into mental faculties and capabilities. It also provides the organs, such as those of speech and hearing, through which the ideas and thoughts formulated in response to sense impressions are transmitted outwardly for interaction with others in Malkuth and, consequently, further growth.

In like manner the developed Egoic body of Tiphareth, when fully functioning as a Triad, provides the Causal Plane level of consciousness

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with an instrument through which it can interact with the planes and worlds below. The Causal level transmits its influence to Tiphareth through the opened Paths of Zain and Heh. In the functioning of this large triangle it should be realized that the unfoldments represented by the Paths of Cheth and Vav are included since they are the first Paths through which contact is made with the Sephiroth of the Third Order.

When all these Paths are opened, the Third Order Masters are able to utilize the individualized Ego focused in Tiphareth as a vehicle into which Their thought activity can be received, developed more concretely and transmitted to others, represented by the triangle below.

In another relationship, the two triangles diagram the way Supernal influence descends to accomplish individual perfection. Tiphareth, as the awakened Higher Ego, acts as a focal point of receptivity to inspirations from above. With the image-making faculty, these inspirations are developed into the highest of ideals. The ideal images thus formed are transmitted to the upper line — Netzach-Hod — of the lower triangle by expressing them in day-to-day existence. The more continuously your highest ideals permeate your thoughts and feelings and activities, the more of Divine Influence descends into you.

From this viewpoint, the culmination is in Malkuth. In the Emerald Tablet it is expressed by these words . . . "It ascends from earth to heaven" — the conscious reaching up for inspirations — "And descends again to earth. . . " — the inspirations used repeatedly until they become automatic in Yesod and built into Malkuth. When the descent is completed the Guph of Malkuth becomes a Fifth Kingdom body. There is outwardly not much difference but, in its inner structuring and the energies it intercepts and utilizes, it is an entirely new species of human being!

Let's return now to the commentary on the 14th Path. It mentions the word khashmal as the 'instructor in holiness and perfection'. Khashmal, although difficult of exact translation into English, is said by Hebraists to have its root in כַּחַשׁ, nechash, 358. This word has several different meanings. Among them is copper, the metal attributed to Venus in Alchemy. Copper or Venus is the desire nature. Coupling it with instruction that leads to holiness and perfection is indicating the essentiality of desire and the creativity it activates to teach and evolve consciousness.

Just as the physical desire to mate leads to the unions that provide a continuous stream of bodies for consciousness to evolve through, so do mental and emotional desires create the situations, relationships and consequences that provide us with the problems through which consciousness evolves on another level.

כַּחַשׁ, Nechash, is also the name of the serpent of temptation in the allegory of the Fall. This is another way of expressing the same idea. The serpent represents desire, awakened in response to the physical senses and the instinctual requirements we share with levels of life below. These desires arouse consciousness out of lethargy into activity so as to satisfy them.

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The desire power begins to 'ascend from earth to heaven' as Adam, already divinely ordained to share in universal mental activity, awakens to it. Still urged by desires, mental images and thought forms are produced in an effort to satisfy them. This desire power, as it interacts between Netzach and Hod, becomes increasingly more complex and, ideally, increasingly more refined and sublimated also.

Along the way, however, there are the misconceptions, erroneous associations and elaborations of sensual stimulation that have been formed into patterns by early human imaginings. They have been perpetuated by continuing repetitions through many long ages. These account for the sinful and evil connotations connected with the serpent and its impressions in the Astral Light.

The burden of that sin is the prostitution of the creative power of mind to serve lower levels of sensation and appetite. Two further meanings for the same word, Nechash, point to this. They are harlotry and filthiness. What is referred to especially is the use of the mind to create associations with sensual experiences that amplify them for their own sake — the higher is serving the lower, when it should be the other way 'round.

Another word that adds to 358, the value of nechash, is נחשול, geshenah, the Hebrew word for shame. It is past sins in earlier lives of the nature just referred to, that cause shame in relation to activities of body and feeling that should be revered and utilized as expressions of a power that is the holiest and most treasured gift of God.

In the gematria of 358 there are several other terms of equal significance. One is אנשא, anasha, of man. Only man has the capacity to create mentally. That capacity is the source of both sin and salvation. Below humanity all forms of life are still innocent. 358 is also the value of מחדש, machodash, the name of the 26th Path of Ayin, Key 15, the Devil. It is the Renewing Intelligence and indicates again a power which in one direction creates monstrosities, such as the Devil, but in another is the source of all renewal and redemption.

This brings us to one of the most important words of this numeration. It is משיח, the Messiah, the Redeemer, the Savior. It is attributed to Tiphareth. To that Central Self, the offspring of Divinity, we must turn to find redemption. Deliverance comes when the Higher Self is desired into dominion over the lower nature. From that uplifted power comes the structures that attract the descending Light-energy which flows eternally from the Plane of the Supernals.

That Light-energy is the Luminous substance attributed to Daleth. There is inherent in its description the idea of substantiality as well as instruction. It is what Alchemists refer to as the Mercury of the Sages and Yogis call Sattva Guna, the Illumination material, the substance of Wisdom.

The value of מאיר, meyir, luminous, is 251. This is the value also of אמרי, imrae, words. It is from a verb, to think, to say. The

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way it is used refers to the silent speech of thought as well as the spoken word. This silent speech is the formative imagination of the Empress. It shapes the Luminous substance that is essentially Light-force.

Another word that adds to 251 is אֶרֶב, oren, pine, fir, cedar. It signifies strength and implies masculine reproductive power. In connection with the Path of Daleth it indicates a masculine power expressing through a feminine agency. Supernal Wisdom comes to us through inspirations and intuitions. In order to receive of these, the self-conscious, or masculine, aspect of mind must give its focus of attention to the subjective or feminine aspect of mind.

251 is also the value of מוֹרֶה, moreh, teacher, instructor; also archer, shot. Teacher or instructor relate directly to the commentary on this Path. The image of an archer elaborates further the idea of masculine concentrated attention given over to inner receptivity. It refers also to the realization that what is received as true inspiration does not originate in personality. Sufficiently developed, your personality becomes the Empress, able to receive the arrows of inspiration 'shot' forth from levels of consciousness above you.

There are three Latin terms which are significant and have the value of 251. The first is *Lumen et Spiraculum Vitae*, "Light and Spiral of Life". It refers to Mezla, the Divine Influence, whose beginning is in Chokmah and whose first emanation is into the Path of the Empress.

The second is *Deus nobiscum, pax profunda*, "God with us, peace profound". It is an attempt to express the wondrous peace experienced in this Path, the giving over your burden to God, the ecstatic 'Rest thou in Me'!

The final phrase is *Frater Rosae et Aureae Crucis*, "Brother of the Rose and of the Golden Cross". It is a reference to the Masters of the Third Order who abide in the Path of Daleth and continuously transmit the Light of their Understanding and Wisdom to us.

TECHNIQUE

Begin by visualizing the Tree with all its Sephiroth in proper relationship to your body. Then, focus attention on Kether, the sphere of white light poised like a Crown upon your head. Intone Eheyeh and give this meditation:

"Oh Thou, Indivisible Self within! Thou hast guided me through the many Spheres and Paths below that I may, at last, draw near to Thy Blessed Throne."

Focus attention next on the lower large triangle which has Yesod at its center and Malkuth as its lowermost point. Intone Adonai Melek and give this meditation:

"I give my reverence to Thee, Oh Adonai! Thou hast fashioned me a Vessel that can receive the Blessed King!"

Now focus attention on Tiphareth, envisioning it as the lowermost point of the triangle it makes with Binah and Chokmah. Intone Yeheshuah and give this meditation:

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"Oh Thou, Sun of Life and Light! Thou hast guided me through many a test and trial, until I saw Thee truly, and let Thou reign in my heart."

Focus attention next on Binah, intone Elohim and give this meditation:

"Thou art the Supernal Mother, the giver of form to Life!
Within Thy Boundless Love dost all that lives abide!"

Envision the sphere of Binah expanding until you are centered within a globe of its radiant darkness! Intone Elohim once again and give this meditation:

"Within Thy Infinite Understanding Thou hast prepared me to become One with Thy Creative Being!"

Visualize yourself entering now into the vibrating green of the 14th Path. Intone Daleth on the note F# and give this meditation:

"Thou art Wisdom incarnate . . . the Wisdom carved out of folly!
Truly art Thou the greatest Treasure that the Father bestowest upon the Son."

Visualize yourself now entering into the Illuminating Chokmah . . . a radiance of pearly grey! Intone Yod Heh Vav Heh on the notes F - C - C# - C.

After a pause return to the image of yourself as the whole Tree. With attention focused in Tiphareth perform the Shalom Ritual and finish in the usual manner.

##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Ninety

(from the transcripts of class lectures by Ann Davies)

You are now qualified to enter the 9 - 2 Grade of Master of Wisdom, called Magus also to indicate the magical dominion expressed by those whose consciousness resides in the second Sephirah.

Chokmah, as the number 2, is aligned with the Hebrew letter Beth, portrayed by the Magician — or Magus — of Tarot. Look at Key 1 for a moment! The central figure draws power down from above. His position is that of agent for a higher source. Relative to Chokmah that source is Kether.

In geometrical parlance Kether is 1, the point. In terms of consciousness it is the wound-up power of intention. Geometrically Chokmah is 2, the line that extends the point by duplicating it over and over again. In terms of consciousness it is activated intention . . . the abstract concept becoming dynamically motivated.

This development can be represented by the Hebrew letters Aleph and Beth. Aleph, as 1, corresponds to Kether in the same way that Beth, 2, represents Chokmah. Combined, they form the Hebrew word אב, Ab, the name of the Father attributed to Chokmah.

The close relationship between Kether and Chokmah is indicated also through attributions to the Holy Tetragrammaton יהוה. The tip of the Yod is assigned to Kether, while the rest of the letter — its extension — is attributed to Chokmah. These attributions indicate that Chokmah, as Ab the Father and as the Paternal Yod, emanates directly from and is identical with the Indivisible One. As the Magician, Chokmah is the direct agent through which that One becomes manifest.

Although the Yod of the Holy Tetragrammaton is attributed specifically to Chokmah, the whole of it — Yod Heh Vav Heh — is one of Chokmah's Divine Names. To Chokmah, as Divine Name, is assigned also the short form of יהוה, which is יה, Yah. From this Name there emerges a further realization. Not only is Chokmah identical to Kether, but it includes all that is Binah as well. The Yod of the Divine Name יה, Yah, is the letter of Kether-Chokmah and of Atziluth. The Heh of it is the letter of Binah and of Briah.

Furthermore, there is a sense in which the letter Beth, in the Paternal name אב, Ab, indicates the presence of Binah in Chokmah. Beth, as a Path, is the one through which Binah becomes activated. It is also related to Binah through the qualities of limitation and concentration.

All and in all, Chokmah, as Father, has no meaning whatsoever, except in relation to Binah as Mother. On the principle level both are latent until united. יה, Yah, expresses their union through which the manifest universe and everything in it comes into existence.

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What emerges from these various relationships is the realization that the Supernal Triad is One Indivisible. When an active cycle begins, Kether projects Itself simultaneously as Chokmah and Binah. All three of the Supernals contain within them the potencies of the other two. The moment Kether emanates Itself as Chokmah, duality is established and the principle of gender expressed. For this reason Chokmah is considered to be feminine, relative to Kether. Thus, in its very inception, Chokmah is Kether and Binah, as well as Itself!

On the Path of Return, which is the only way Chokmah can be entered knowingly, it is entered from Binah, the Grade of Master of the Temple. Before the powers of a Magus can be exercised, the principles and procedures through which forms develop must be thoroughly understood. What you completed in Binah prepared you to act as a Magus in Chokmah.

True magic requires a completed Temple. Beth, the letter of the Magician, means house or abode. It suggests something set apart in some way . . . it suggests uniqueness as essential to the completion of the Great Plan.

Oft you have been told that every vehicle or abode of the Life-power is but a focal point of identical universal forces. Indeed, the realization that this is true is part of the Initiatory process. Yet uniqueness develops as part of evolution. It emerges from the way identical forces converge into variations of relationship.

These variations, in the realm of human consciousness, provide the Indivisible One with infinitely diversified reflections of Itself that shine forth like innumerable gradations of color within the One Light.

As a Master of the Temple, having directly experienced the value of diversity to the Whole, you offer all that is unique within you to furthering the needs of evolution. The offering, combined with the qualifications for it, enables you to enter fully into the Grade of Master of Wisdom and assume the position of the Magician on the highest arc possible.

What this indicates is the ability to act as a transparent channel for the Spiritual Plane (see diagram Lesson 2), able to bring some special facet of Primal Will into focus for the worlds and planes below.

For those who know true Unity, the uniqueness of the Individualized Temple becomes a treasure of treasures! Each Temple is realized as having a variation of pattern which attracts to itself — out of the vastness of All Wisdom — some special aspect that it is particularly 'constructed' to receive. The variation of pattern acts as an attracting focal point — like the wand of the Magician — drawing to itself that which it is most suited to unfold for the enhancement of the One Life.

The Mastery attributed to Chokmah, then, is that wherein the Causal Plane energies are fully interacting between Chokmah and Binah so that you become the Magician of Key 1 for the Spiritual Plane above.

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Besides Key 1 there is another major Tarot Key which portrays the Master of Wisdom. It is Key 9, the Hermit, linked to Chokmah through the paternal letter Yod. His gray robes and 'Ancient of Days' image confirm the linkage. As a Path, Key 9 is the Intelligence of Will, once again including a Kether quality — Will — in capacities attributed to Chokmah.

The Hermit is at the height of attainment, having reached the summit of perfection. He holds out the light of His vast Wisdom continuously. From infinitely varied angles formed by the radiating rays of His Light descend infinitely varied facets of Wisdom. These 'seek out' uniquely formed abodes of the All Consciousness that by their 'shape' have affinity for various aspects of truth and are thereby particularly suited to receive and develop them.

Place before you Keys 1 and 9. Astrologically Key 1 is Mercury, emblem of intellect and discrimination. Alchemically it represents the 'illumination material'. As a Path, Key 1 joins Kether (1) to Binah (3). Thus, in logical sequence also, it corresponds to Chokmah (2).

Key 9 portrays the Master of Wisdom as the Radiator of the illuminating 'Wisdom material', as the source of diversified seeds of wisdom sent forth to be received by minds uniquely 'shaped' to receive and develop them.

The lantern the Hermit holds is hexagonal and the light within it a 6-pointed star. That star is the emblem of the Cosmos, of all the Cosmic forces included within the sphere of the Zodiac. The Wisdom seeds projected by the Master of Wisdom are based on His encompassing comprehension of the universal order. He sends out seeds based on that order and with the dynamic power of Primal Will inherent within them.

They are the Yods of the Cosmic Father, sent out in the fluidic life stream of Chaiah, seeking out suitable mental wombs in which to unfold. Thus Key 1 exemplifies the Magus in one way as the receiver of Will-ideas from Kether which He is able to amplify and then transmit. Key 9 exemplifies the Magus in another way as the producer of wisdom seeds which 'seek out' mental wombs prepared with the requisite knowledge and refinements of structure to develop them. He is, then, the Father Source from which streams a continuous flow of living seeds containing within them cosmic truths ready to be developed by minds that can supply fertile soil for some facet of His all-encompassing Wisdom.

There is a close relationship in other ways also between Keys 1 and 9. Zodiacally Key 1, as Mercury, both rules and is exalted in Virgo, Key 9. From knowledge of this relationship, certain qualities emerge that are particularly conducive to making you both a receptacle of Wisdom and a Way-shower for others.

Key 9 as Virgo is mutable earth, physiologically assigned to the assimilative process. It corresponds to the taking in of nutrients necessary to attract volatile higher frequencies. The key to the process, which refines the quality of substance in every one of the vehicles of Ruach, is Mercury with its attention to details and keen discrimination.

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Recall at this point something of the Alchemical significance of Virgo. Through more deliberate attention to what you take into yourself as nourishment, combined with attention to the essential spiritual essence that is in all things, you are able to fill your body with extra amounts of 'potable gold' or Life-force.

The same principle holds true in nourishing your mind. Through attention to the forms of wisdom that are everywhere around you, you begin to experience the truth of their essential Spiritual being, your mind becomes filled with the Spirit Essence which is behind and within everything in physical form.

It is this filling of the vehicles with the light of truth that gradually prepares them to unite with the Father and be impregnated with some aspect of wisdom which you are particularly qualified to nourish and grow. Truly, a union takes place and its connection with Key 9 is expressed by the function assigned to it — Coition.

There is a close relationship between the affinities whereby the various organs of your body select and attract the nutrients they need to reproduce themselves and the affinities that attract bodies to each other through which they also reproduce. In the performance of the Great Work the spiritual base of refined substance, assimilated into the vehicles of individuality, is what enables you to unite with the Father and be filled with Supernal, Spiritual Light.

The Father is herein linked with Earth to express a great truth. The descent of illuminating substance has for its purpose the complete transformation of Malkuth. The Mercury of the Sages is exalted in an earth sign! It is continuously being directed from the Third Order to those who can receive it, so it can be assimilated into earth and all who dwell upon it.

Virgo is the natural 6th house of service, which brings out the culminating requirement for mastery. The service related to Virgo is of a humble and unpretentious kind. In mundane astrology it is associated with problems with servants and other menial workers. In aligning these ideas with that of a Master of Wisdom, there emerges a quality of service that is devoted to the well being of others and requires nothing akin to recognition or appreciation. A Master of Wisdom serves because it is recognized as fulfilling the function and purpose of humanity within the greater whole.

For you who are entering, in a foreshadowing way, the Grade of Master of Wisdom, the link with service is a key to fruitful practice. It is willingness to serve without fanfare — demonstrated in your daily encounters with others and cultivated in your attitudes, feelings and thoughts — that brings the harmony between your vehicles which makes you a true House of Transparency through which Life Unlimited can stream through you to others.

The pair of opposites for Key 1 is Life and Death. It is the influx of Spirit that is the Life. Death is a relative state of unconsciousness to

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Truth. The more unconscious a human ego is to Truth — by being immersed in the illusions that cover the Spirit within — the more the death state is expressed. The more Spirit illumines you with Its Truth, the more does Life overcome Death, not just for yourself but for all that lives on Earth.

TECHNIQUE

Bring before you the image of yourself as one with the Tree; focus attention on the Supernal Triad; intone Eheyeh and give this meditation:

"From out of Thy boundless Beingness Thou come forth as Father and Mother. Every life and form in the Universe is a Child of Their Love."

Visualize next the large Triad that has Malkuth at its lowermost point and Yesod at its center. Intone Adonai Melek and give this meditation:

"Thou art the perfected vessels of the Sun now fully awake within my heart."

Visualize next the Egoic Triad with attention centered on Tiphareth. Intone Yeheshuah and give this meditation:

"That glowing Sun within which illumines the vessels below is, itself, a vessel, illumined by the Father above."

Focus attention now on the gray sphere of Chokmah situated on the left side of your head. Visualize it expanding outward until you are centered within it. Think of its gray color as that which equilibrates all opposites, the color of perfected balance and unity.

Within the gray sphere in which you are centered, begin forming a Tree. Form it as you intone the Divine Name, Yod Heh Vav Heh, in the following manner. As you intone Yod, visualize Kether and Chokmah coming into view. As you intone Heh, visualize the black radiance of Binah appearing. As you intone Vav, image the six Sephiroth of Ruach becoming established. As you intone the second Heh, Malkuth appears. Now intone Yod Heh Vav Heh once again and give this meditation:

"From out of Thy infinite Wisdom comes all that is needed to perfect the Tree within the Tree!"

Return to the image of yourself as the regular Tree. Give attention to Tiphareth and perform the Ritual of the Golden Cross.

##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Ninety-one

(from the transcripts of class lectures by Ann Davies)

As a Path of Wisdom, Chokmah is called the Illuminating Intelligence. The adjective is מְזוּהָר , mazohir. It refers to the radiating, outpouring Light continuously flowing forth from the Stellar regions. It refers also to the radiating, outpouring Wisdom just as continuously flowing from the Masters of the Third Order.

As Magi They intercept Light originating in Kether and confine it within forms relevant to this Solar System and the particular cyclic energies presently on the increase. From the Causal Plane Their perceptions encompass the true nature and intelligence of the sphere of the Stars. They 'read' the opportunities afforded by the configurations forming therein and transmit them, through the luminous mental substance, as thought images.

The word מְזוּהָר , mazohir, is 262. It is the value of קַהֲרִים , khardarim, secret places or chambers. In Proverbs 24:3,4 it is found in this context: "Through wisdom is an house builded; and by understanding it is established. And by knowledge are the secret places filled with all precious and pleasant riches."

Referred to in this passage are Chokmah, Binah and Da'ath, the emblem of their union and the emblem also of a human ego able to ascend in consciousness to receive riches 'conceived' on the Causal Plane.

In one relationship the secret places refer to the Interior Stars which are filled with precious essences from Chaiah through Alchemical practices. These essences activate and accelerate the whirling motion of the Microcosmic System to where it emulates in its arrangement, rhythm and movements, the Sphere of the Stars.

In another relationship the secret places refer to incarnate egos in whom this correlation of systems is sufficiently advanced to where they can act as receivers — or disciples — of the Masters. In this sense the secret places are embodiments of wisdom incarnate on earth — human egos able to ascend to Da'ath and be filled with the riches of Supernal Wisdom and Understanding.

In yet another relationship the secret places refer to the innermost chamber in which the wisdom of the Father is imparted. It is received within the Holy of Holies, through the opened Third Eye of Spiritual Vision. This brings Key 1 to mind, the Tarot emblem of the Inner Eye and of the Magus as well.

The import of this reference is that the highest secrets of spiritual wisdom are never imparted as outer knowledge. They cannot be any more than a person born blind can be made to 'see' color in the same way that a sighted person does. You have to have the organ to perceive it.

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It is when the outer knowledge has performed its purpose and transformed the Inner World to where the Eye is opened that the highest frequencies of Wisdom can be received.

Associated with this meaning is another Biblical phrase that adds to 262. It is אֵין בֶּאֵין , Ayin Be Ayin, eye to eye. It is used in Isaiah 53:8 in this context: ". . . Thy watchman shall lift up the voice; with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion." Zion is another name for the Inner Chamber or Third Eye through which the Voice and the Vision of the Father is experienced. Recall in this connection these words from the Book of Tokens: ". . . and the Word is as truly a vision as it is a voice. With me there is no difference between speech and sight. In very truth, I utter myself by seeing."

There are two other words that add to 262 and are something of a comment on the courage and stamina required to complete the Initiatory linkage. The words are גְּבוּרָה , geburan, severities; and הַנִּבְרָא ha nevra, terrible. There are preliminary adjustments that must be accomplished before the perception implied by 'eye to eye' can take place. The alignments that enable you to intercept high frequency energies must be gradually accomplished and are necessarily accompanied by some painful tensions and conflicts within your various vehicles.

The principle is something akin to that whereby the body is gradually adjusted to lifting heavier and heavier weights. There is pain experienced each time the weight is increased until the muscles again become accustomed to it. You are engaging in an ART and as any artist worth the name knows, there are preliminary drudgeries, conflicts, painful failures and doubtings that must be gone through before the perfection is carved out of the potential.

As the sphere of the Zodiac, the word מַסְלֹחַ is attributed to Chokmah. Its literal translation is Highways of the Stars. It emphasizes the importance of the courses, the lines of motion taken by the heavenly bodies. It is this order that bears great wisdom for those who seek it rightly. It holds within it the model for the perfection of the Microcosm, but it must be experienced in all its livingness — in the Name of the Divine Beings for Whom it is the outer veil.

מַסְלֹחַ is 536, the value also of $\text{חֻכְמַת הַמִּדְיָה}$, chawkmath ha medidah, the Hebrew name for geometry. Often you have heard that God geometrizes and it is in your growing capacity to perceive this truth throughout the Cosmos — in the tiniest forms of it as well as in its vastnesses — that you adjust your consciousness so that you are able to think in tune with the Beings whose perfection of measurement becomes a part of you. Thus do you duplicate in the Microcosm, the Highways of the Stars. You become a system through which the highest frequencies of Chaiah can be transmitted, in right measure and formation, for the needs of those incarnate on earth.

Another word that adds to 536 is מְקוֹם סַפִּיר , 'the place of sapphires'. A passage from Job 28:6 reads, 'the stones of it are the place of sapphires'. 'The stones of it' is אֲבֵן-יָה , which can be read as Ahben Yah. It relates to

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the uniting of the individualized consciousness — the Son in Tiphareth — with the Universal consciousness — the Father in Chokmah. In one relationship, Tiphareth, as the Solar Logos, is the Father of our Solar System. But relative to the infinite number of solar systems in the heavens, ours is a ray of a vast Cosmic Sun or Being, as we are rays of the One Ego or Solar Being.

Another phrase with the value 536 is $\aleph\aleph\aleph$, house of Eden. It is a reference to the perfected individuality that returns in consciousness to the paradise of Divine Origin. Such a one can function as a House of God, a transparent focal point through which the Indivisible Self can administer to the Kingdoms below.

In the Minor Arcana, the four 2's represent the powers of Chokmah in the Four Worlds. Place them before you from right to left in sequence from Wands to Pentacles as we continue. The 2 of Wands, as the Chokmah of Atziluth, expresses the initiating, activating masculine potency attributed to this Sephiroth. The wand is an implement for transmitting power and a phallic symbol also, as you learned in connection with Key 1 of Tarot.

The two wands in parallel position express the duality inherent in any transmission. There must be a source and a recipient. The wand unit with one white and one black end suggests a device through which electrical energy is received and discharged. The two wands are emblematic of the continuous duplication of this process by which an electric current transmits energy from one place to another and also transforms it from one state to another, such as to light or heat.

As the Root of Fire, Chokmah is the activator of all that expresses as electricity, light and heat in the universe. It is the root also of states of consciousness that correlate with these forms of fire. It is the transmitter of Will-force from Kether, setting it into motion as Chaiah, the Life force or Life current — a transmission that extends itself through duplication.

Astrologically the 2 of Wands is attributed to the first decanate of Aries, Key 4, ruled by Mars. Before continuing, place Key 4 under the 2 of Wands, with Key 16 under Key 4. The Emperor is another portrait of Chokmah, the masculine principle of generation. The ruling planet, Mars, emphasizes procreative power and also is the planetary force active in Geburah, seat of Volitional-will.

Chokmah, as the sphere of the Zodiac, extends Primal Will into the Wisdom-Order of the Heavens. The 2 of Wands, representing both Aries, the initiating sign of the Zodiac and Atziluth, the initiating World, exemplifies this extension of Primal Will into the active Wisdom of Itself, portrayed by the Heavens.

As a personality type Aries represents forceful, dynamic, ruling characteristics. This is indicated also by the physiological area, the brain, where volitions originate which give the impetus for bodily actions.

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In divination, the 2 of Wands has the meanings of force, enterprise, resolution, originality. The key word is Dominion, linking it to Key 4 and also to Volitional-will, which unfolds, in due season, into the Magical Will of a Master of Wisdom.

The 2 of Cups represents Chokmah in Briah, the Crown of Creation. By their position, its cup units elaborate that of the wand unit. The wand, as a transmitter of power is extended by the two cups in a process that accumulates energy and shapes it into more definite, concentrated form before discharging it.

As a World, Briah is that wherein there is a continuous production of thought images which hold within them the extended development of primary principles. They are like elaborations on a simple theme in music which enhance and develop its potential. Thus in one relationship the 2 of Cups represents the extension of Chokmah through the Path of Heh — the letter of Briah — into Tiphareth, wherein it elaborates itself as a multiplicity of egos . . . Adam, generic humanity.

In Briah images for the perfection of these egos are held. Here there is a perfect outcome envisioned by the Life-power for every unique vessel of Its Indivisible Self. The idea of vessels is indicated also by attributions to the 2 of Cups. Astrologically it is assigned to the first decanate of Cancer, Key 7, ruled by the Moon, Key 2. Before proceeding, place Key 7 under the 2 of Cups, and Key 2 under Key 7.

Key 7, the Chariot, is related to the perfection of the total Human Spirit, Ruach, as a fitting vessel through which the Self can administer in the Field of Manifestation. Note that the Chariot, which represents the personal vehicles, has a canopy of stars to indicate that it is composed of the same forces as are the Stellar regions; that it is a focal point upon which these forces converge.

The ruling planet in Cancer is the Moon, Key 2, the High Priestess. By its Tarot number (2) and the value of its letter name, גמל, Gimel, 73, the High Priestess is directly related to חכמה, Chokmah, 73. It is expressive of the feminine aspect of Chokmah, which acts as the receptacle of Kether, holding Its perfect Wisdom of Itself.

As a Zodiacal type, the protective, nourishing qualities of Cancer express something of the outpouring of wisdom and inspiration sent out from Briah to give spiritual sustenance to all who lift up their hearts to receive it.

As a divinatory key, the 2 of Cups is emblematic of reciprocity, reflection, benefits. The key phrase is 'response to environment'. In relation to a Master of Wisdom, it refers to the capacity to be at one with the consciousness expressing through all that surrounds you . . . even with the Beings living through the galaxies of stars.

The 2 of Swords is Chokmah in Yetzirah. Here is the place where the dynamic electrical power of Chokmah is deliberately directed so it

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will equilibrate the unbalanced forces of this Formative World. These are forces that are ever in ceaseless movement, so it is a balance between motions, an equilibrated interchange that is required. It is indicated by the position of the sword units — the one pointing upward, the other down.

An accelerated influx of Chaiah has a breaking-up effect on exaggerated movements, with discomfort and pain necessarily accompanying certain aspects of the process. The idea is to interrupt the moving patterns that express error, freeing the energy so it can be directed into animating the Wisdom Images received from the Chokmah of Briah above.

Astrologically the 2 of Swords is assigned to the first decanate of Libra, Key 11, ruled by Venus, Key 3. Place these two Keys in position under the 2 of Swords in the same manner as with the other 2's. The balancing and purifying activity attributed to this minor Key is confirmed by Keys 11 and 3.

The woman in Justice carries a sword as her implement for bringing balance to her scales. It is emblematic of the discrimination that accompanies all true equilibration. Libra is ruled by Venus, creative imagination. In the use of the sword to interrupt erroneous habit patterns there must be a new image created into which the released energy can flow. The new image is designed to restore balance by being more representative of Atziluthic Truth and Briatic Ideal.

As the influx of Chaiah is brought to bear on the Yetziratic patterns they are purified of error by the action of the cleansing fire. This process can be expressed by the effect of electricity on copper, the metal of Venus. In an electrical process, if copper is used as the anode through which an electrical current passes, the copper will be deposited at the cathode, purified by the electricity. The impurities that were in it are deposited at the bottom of the electrolyte.

It is by a similar method that you gradually remove impurities from all the vehicles of Yetzirah — the total Human Spirit — so that it can act as a magical implement of the Life power.

As a personality type Libra represents qualities of fairness, justice and the refined perceptiveness that is able to discern the true and the beautiful from the false and the ugly. This is essentially a discernment of perfect balance and harmony. It prepares you to receive the Briatic Ideal — your special 'Name'! When this occurs, your unique Path to Higher unfoldment is known to the self-conscious level of mind.

In divination the 2 of Swords is expressive of the problems and also the potential for triumph that accompanies any work in Yetzirah at this stage of evolution. Its meanings include: contradictory characteristics, strength through suffering, pleasure after pain. There is implied by it the anxieties and conflicts through which you must pass each time you prepare to handle a higher frequency of energy on the way to a higher demonstration of truth.

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The 2 of Pentacles represents Chokmah in Assiah, the Material World. It represents the visible coin of completed magical practice. In each coin, the five-pointed star of dominion expresses the true goal of magical work. It is to establish, in all humanity, the dominion of Spirit over the elemental nature.

The duplication of the coin of dominion expresses the way enlightenment is extended. Individual mastery becomes an implement through which mastery can be duplicated in other individualities. The continuation of this process is the basis of the work of the Hierarchy of Light. They ceaselessly transmit Wisdom to this world, seeking out receptacles that can receive it and send it on to others.

Astrologically the 2 of Pentacles is assigned to the first decanate of Capricorn, Key 15, ruled by Saturn, Key 21. Place these Keys in position under the 2 of Pentacles before proceeding.

Capricorn is the sign of material success. The meaning of that success becomes a very different thing as Wisdom prevails. Through wisdom the physical forces and their rightful function in the universal scheme is grasped. Through wisdom the Devil of enslavement to outer appearances is exposed and transformed into the Rider in the Chariot.

The Rider is the Self, guiding the vehicles of individuality to the Victory prophesied by the Briatic Ideal, the 2 of Cups. When the true function of human individuality is perceived through contact with Briah, you become a chariot through which the Self can guide all the forces and beings in the worlds and planes below to their intended consummation.

Key 21 represents Saturn, the planetary force related to the 2 of Pentacles. It is an emblem of the true perception of earth as that which holds the fruits of experience as an essence, independent of all we usually think of as form or even substance.

This correlates with the divinatory meaning of the 2 of Pentacles. It is 'harmony in the midst of change'. It has to do with finding that central core, that point of inner balance represented by the central figure in Key 21. From that center all manifestation is experienced as a continuously changing panorama that is gathering fruits for the Indivisible One.

That point of balance is within the Holy of Holies, where you experience Union with the Self. From that Center you grasp the durability of Wisdom extracted from experience. It remains as an essence through continuous appearances and disappearances of forms and worlds and beings. It is the Invisible Earth, one with Ain, the First Veil of the Absolute, that ever renews itself when a new cycle begins.

Thus is Key 15, seemingly an emblem of slavery, also the Renewing Intelligence. Nothing that enslaves remains. The inexorable force of Wisdom and Truth eventually transforms all things back to the Truth from which they first emerged.

TECHNIQUE: For the study period associated with this lesson repeat the meditations and techniques outlined in Lesson 90. ##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Ninety-two

(from the transcripts of class lectures by Ann Davies)

The Grade of Master of Wisdom is representative of a level of human unfoldment that is able to identify with the Life-force, חַיָּה, Chaiah, pervading the Universe. Within that force, which emanates from Chokmah, is the self-knowledge of the One. חַיָּה can be divided into ח, Cheth, the fence; and יָה, Yah, the Father. The fence designates the Field of manifestation circumscribed for this cycle. Everything within that Field holds the wisdom of the Father because everything originates in it.

In order to serve the evolutionary needs within the Field, that wisdom veils itself in ever-changing forms. You will be able to see through those forms as spiritual vision unfolds. When the Divine in you looks out through your eyes, you will see the Divine behind the veiling forms. You will be able to follow the thread lines woven throughout the all-pervading Chaiah.

These lines connect Divine Beings — the direct emanations of the One God — with the multiplicity of changing forms. The lines reveal a wisdom-order, a sequence of connection between 'that which is above and that which is below'; a connection that is maintained through the illuminating Life-force of Chokmah, which is, Itself, the perfect self-knowledge of Primal Will. This all-encompassing Wisdom of Itself is represented by the Divine Name attributed to the Father, יְהוָה, Yod Heh Vav Heh, the Holy Tetragrammaton. Under its fourfold headings all the powers and manifestations in the Universe can be placed.

Chaiah radiates from Yod Heh Vav Heh as a living development from It. In the Magical Language, חַיָּה is 23, which is also the value of חוּט, khoot, to string together, line, measuring tape. It designates the means whereby the Primal One links Itself to Itself as Four, as Seven, as Ten! From the Ten, the Primal Numbers, the lines, emanate, which link the Originating Impulse with Its innumerable emanations, reflected in the lower worlds.

Chaiah is thus identified as the medium through which lines of connection are maintained that link the Primal Numbers, representing the Divine levels of Beingness to their infinitely varied forms in the levels below. In relation to humanity it is the same as the Sanskrit 'sutratma' or thread-soul that connects your vehicles, one to the other, and each successive incarnation to the Eternal Self of you.

Another word that adds to 23 is יְהַגָּה, yehagah, 'he meditates'. The linkage is mental; the threads which connect through Worlds and Planes and Times are like a continuous meditation. Within that all-encompassing thought, the fruits of many life experiences are woven into a fabric of varied designs, all of which echo a basic design which represents the special 'name' that uttered you forth as a unique offspring of the Father.

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The nature of this force which links and organizes into ultimate perfections is suggested by another word that adds to 23. It is 'און, avui, desire, hunger, appetite. This is reminiscent of a passage from the Book of Tokens which refers to the One Will in these words: "That Will is the Small Point of all beginning, and its coming forth is a search for Itself. For that Will is a hunger, and a desire and a longing."

The abstract Will-Idea of Kether, reflected to Itself in Chokmah, becomes the desire to manifest. It becomes the dynamic Will to Wisdom, represented by the Yod of the Holy Tetragrammaton. Yod is the letter of Fire, of Atziluth, of Kether and of Chokmah as the Paternal generative power.

In the Minor Arcana this first letter of the Holy Tetragrammaton is represented by the King of Wands. Indeed, the Four Kings can be designated as representations of the four letters of the Holy Tetragrammaton since the whole word — Yod Heh Vav Heh — is attributed to Chokmah and, letter by letter, to Chokmah in the Four Qabalistic Worlds.

Before proceeding, place the four Kings before you from right to left, from Wands to Pentacles. Have before you also the wheel diagram accompanying Lesson 17, Oracle of Tarot. The King of Wands, Chokmah in Atziluth, is emblematic of the generative process whereby a new cycle of active life begins — whether the new life is the birth of a creature, a human being or a world system.

As shown on the wheel diagram, the King of Wands encompasses a Zodiacal area that includes the last decanate of Pisces, ruled by Mars, and the first two decanates of Aries, ruled by Mars and the Sun. A change-over takes place from the last sign of the Zodiac to the first. This is indicated by number also. The last decanate of Pisces, singly, is the 10 of Cups, while the first decanate of Aries is covered by both the Ace and 2 of Wands.

The dynamic aspect of Chokmah is here expressed, the aspect that gives impetus to transitions. This correlates with Chokmah as the Root of Activity in the trilogy of attributes to the Supernals that designates Kether as the Root of Consciousness, and Binah as the Root of Substance. In a correlating alchemical trilogy, Chokmah is the Sulphur of the Sages, the active self-consciousness that attracts the superconscious Mercury attributed to Kether and preserves it with the subconscious Salt, attributed to Binah.

The change-over here indicated from Pisces to Aries leads into the Equinox when the hours of light gain precedence over the hours of darkness. It is suggestive of the hidden powers at work in seemingly dormant Nature before it shows any outer signs of active life. The hidden activity period is represented by the last decanate of Pisces, which is the Scorpio decanate, the sign associated with reproductive power. In the final period of Pisces the hidden force conceives and grows its form imperceptible to the outer world. In Aries it bursts forth in a new birth as Aries, the herald of the Spring!

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Both the last decanate of Pisces and the first decanate of Aries are ruled by the same dynamic Mars. Both are expressions of the same transforming, reproductive power.

A slightly different aspect of truth is expressed by this same transition. It is similar to what we discussed earlier in connection with Key 0 as the link between Kether and Chokmah. Every new cycle includes within it the capacities developed in the last cycle. Every new birth is a reproduction and continuation of a prior birth. This truth includes the transition of inherited bodily traits from parent to child and, on a higher plane, the reincarnating ego reproducing itself and its learned capacities from birth to birth.

We can trace the lines of connection easily enough between parent and child and between Winter's disappearance of all outer signs of life and Spring's reincarnation. It is the capacity to trace these lines of connection in all things and through all Worlds and Planes and Times that marks the level of Seership represented by the Grade of Master of Wisdom. Such a one sees into the hidden processes which precede and follow any appearance on the physical plane.

It is because He sees in this greatly expanded way that a Master of Wisdom is able to express in this cycle what all humanity is destined to express in future cycles. Thus did the Master Jesus proclaim that all He was able to accomplish others could accomplish also, and even more perfectly.

The King of Cups is an emblem of the Crown of Creation, for that is what Chokmah is called in the Briatic World. This is indicative of Chokmah as the initiator of the creativeness that receives ideas from the Chokmah of Atziluth and begins the process of elaborating them.

All the Kings encompass the last decanate of the sign before the first two decanates of the four Cardinal signs which begin the four seasons of the year. The King of Cups heralds the Summer Solstice and its season of highest solar power. Astrologically it is attributed to the last decanate of Gemini, the Aquarian decanate, ruled by Saturn-Uranus and the first two decanates of Cancer, ruled by the Moon and Mars.

Briah, as a world, is attributed to the element of water and to Binah so that Chokmah in this world is aligned with feminine qualities. This is the aspect of חכמה that is related to the High Priestess through the gematria of גמל and the Tarot number, 2. The letter name גמל has the meanings of commerce, recompense and, as the recorder of all that is experienced and developed, wisdom and science. Through these ideas and attributes, the King of Cups is linked with the Moon. This is indicated also by the sign Cancer, which is ruled by the Moon.

The Cancer decanates that herald the Summer Solstice are preceded by the Aquarius decanate of Gemini. The transition expressed by this Key is different from that expressed by the King of Wands. Herein the Aquarian

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energies of the New Age, which are already Ideal Images in Briah, give the impetus for the vital experiences and developing activities represented by the sign Cancer and the Summer season.

The New Age energies are inexorably entering into all that takes place in the phenomenal world. It may not be apparent as yet, but it is, nevertheless, the unseen motivation behind much that is now at its zenith of power and seemingly at odds with the Ideals of the New Age.

All that comes forth from Briah is tinged with the New Cycle energies even though it may yet be diverted and distorted in the Yetziratic World below. Eventually the strength of it will prevail and the destiny that the One Life set out to fulfill will be fulfilled.

Cancer and the influence of the Moon are related to the body and its building and maintenance processes. These are processes of growth and reproduction developed by the Life power in past eons. They are aligned with the Moon in relation to this Planet. The Aquarian influence blends with these processes subtly altering them. Their basic patterns are not changed; rather, they are gradually raised to a capacity for more and more conscious service to the One Life.

The changes are in harmony with the principle through which transitions are made from former levels of perfection, or equilibrium, to new ones. The old balance is gradually upset by the new cycle energies. It first brings chaos and the problems of unbalanced force, but always it leads to a higher perfection than the one it upset.

The sign Cancer, represented by Key 7, is emblematic of the six-fold Ruach or Human Spirit as a vehicle for Higher Will. Ruach becomes more valuable as it awakens to its true makeup and function. A Master of Wisdom knows himself to be such a vehicle and knows also the composition of his various vehicles. The canopy of stars in Key 7 expresses the truth that human individuality is a consequence of heavenly influences. As these influences change in their moving relationships to each other, so do the influences change in the human vehicles.

The King of Cups is particularly expressive of the Master of Wisdom in his capacity for insight into the relationships between the movements in the heavens and the influence these movements have on the various vehicles of humanity. With this insight the Master is able to direct influences in ways that will be most advantageous to humanity.

In divination the King of Cups is said to represent a subtle, secretive man, psychic, artistic, with strong desires and really wise. The Master of Wisdom is subtle in that what he performs of magic for the good of humanity is only rarely apparent to the outer world. The highest expression of what is called a psychic nature is the true and perfect clairvoyance of a Master who is able to be fully awake on all planes and levels and worlds. The idea of artistry and strong desires, in relation to a Magi, suggests that all his works of power and artistry are the result of his having succeeded in conjoining his desire to the desire of God.

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The King of Swords represents Chokmah in Yetzirah, the Formative World. Yetzirah is specifically the world of Ruach, the human spirit and the place where the ever-moving forces can be brought into a perfection of relationship that emulates in its motions the Atziluthic Plane above.

It is in Yetzirah that the unbalanced forces are brought into equilibrium. It is a balance between moving forces that is accomplished, a balance that enables the Briatic Ideals to have a clear channel through to Assiah so they can become embodied in Earth.

Astrologically the King of Swords is assigned to the last decanate of Virgo, Key 9, ruled by the Venus of Taurus and the first two decanates of Libra, ruled by Venus and Saturn-Uranus. Here there is a transition of powers similar to that we found with the King of Wands, where the Scorpio Mars led into the Aries Mars. In this case it is the Venus of Taurus leading into the Venus of Libra. The transition is from the more earthy desires of Taurus to the more subtle and balanced desires of Libra.

In another relationship, the Venus of Taurus, as a decanate of Virgo, Key 9, Yod, represents the Atziluthic desire, indicated earlier in relation to the gematria of Chaiah. As this Atziluthic influence is assimilated into the vehicles of Ruach, it brings about the necessary rearrangement of forces, represented by the decanates of Libra, that bring perfect balance into expression.

The superabundant influx of Chaiah into the instruments of Ruach focuses Atziluthic desire power on the destruction of anything that is not in harmony with it. The sword of Yetzirah held by the woman in Justice is a symbol of the refined discrimination that acts as the mental implement through which this destruction can be accomplished.

The King of Swords, as Chokmah in Yetzirah, is particularly emblematic of the Magi transforming what needs to be transformed in Yetzirah. כחמה, Kachmah, you have learned, means the power of formation and is of the same numeration as חכמה.

In divination, the King of Swords represents a strong, very imaginative man, hard-working, with authority and keen understanding of law. The keen understanding of law is particularly significant in relation to the Master of Wisdom. It suggests again the insight into the true Laws behind Worlds and Planes and Times that enables the Master to perform works of power that are in harmony with universal truth.

The King of Pentacles, Chokmah in Assiah, is expressive of the completed works. It represents the goals set by the Masters of the Inner School in relation to this Planet. That goal is to awaken humanity to its true nature so that it can assume its rightful place as conscious mediator for God. The awakening brings the dominion of the Higher Self in man over the lower elemental nature.

Astrologically the King of Pentacles encompasses the time period from the last decanate of Sagittarius, ruled by the Sun, through the first

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two decanates of Capricorn, ruled by Saturn and Venus. To the Sagittarius decanate are attributed two Keys that represent the Higher Self: Key 14, the Holy Guardian Angel; and Key 19, the Solar Self.

These two Keys depict the Divine in man consciously in dominion. They lead into Capricorn, the sign aligned with worldly success, big business organization and financial wizardry.

What is suggested by this transition is the permeation of the Capricorn attributes with the quality of Divine Spirit. When the cooperation and organization necessary to keep large companies and financial empires functioning is divorced from the greed and privileged interest that are now their motivation, there will remain a sound basis for the New Order of the Ages.

Such influences as will bring this situation about is the goal of the Masters in relation to mundane affairs. The King of Pentacles is particularly emblematic of this phase of their work. By emanating influences that will awaken humanity to the True Self within, the organizational genius and mathematical perceptiveness related to Capricorn will be liberated from error so that they can serve in the performance of the Great Work.

In divination the King of Pentacles is said to represent a practical, steadfast man with the ability to give practical application to abstract ideas. This is the purpose of the Hierarchy of Light — to bring the beauty and love that are the true qualities of the Cosmos into practical expression. This is accomplished by bringing forms into the world that will influence humanity into responding to the Angel within and cultivating the Higher Self qualities that will allow that Angel to gain complete and perfect dominion over all that takes place in the world of the elements.

TECHNIQUE:

Begin with the visualizing of yourself as one with the Tree, then focus attention on the Supernal Triad. Intone Eheyeh and give this meditation:

"From the Supernal One-in-Three proceed the Seven Spheres. Within the Being of that One, they are nourished and grown. To the bosom of that One, they all return."

Focus on the Egoic Triad that has its center in Tiphareth. Intone Yeheshuah and give this meditation:

"As the self in me reaches up reverently to the SELF that is One in all creatures, the Light of the Ego grows stronger until it matches the brilliance of a Star!"

Focus attention on the gray sphere of Chokmah and then image it expanding until you are centered within a sphere of its soft grayness. Once again form a Tree within Chokmah as you intone Yod Heh Vav Heh. Intone Yod while you visualize Kether and Chokmah appearing. Intone Heh as Binah comes into view. Intone Vav as you establish the six Sephiroth of Ruach, and intone Heh as Malkuth completes the Tree. Chant Yod Heh Vav Heh once again and then give this meditation:

"I lift up my heart to Thee, oh beloved Father! Help me to become worthy of Thy trust. Prepare me to serve as a vessel for the outpouring of Thy limitless Wisdom and Love."

Return to the image of yourself as the regular Tree. Give attention to Tiphareth and perform the Shalom Ritual. Finish in the usual manner. ##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Ninety-three

(from the transcripts of class lectures by Ann Davies)

The final Path leading upward on the Tree is the 13th Path of Gimel called שַׂכֵּל מְנַהִיג ה' אֶחָדוּת , saykel manehig ha-echudoth, the Uniting Intelligence or Conductive Intelligence to Unity. It translates literally as 'driver or leader of unities' and links the Ego in Tiphareth to the One Self in Kether. Although it begins at a lower level on the Tree than Chokmah and Binah, it cannot be entered until the qualifications of Magus have been completed.

Gimel is the Path that unites unities . . . the consummate Unity! This is indicated by the ancient Hebrew text (32 Paths) in which Path 13 is said to cause 'the perfection of the truths of spiritual unities'. A Latin treatise on this text elaborates in the following manner: "All the paths when they are united with the supreme unity are joined thereto through the 13th path, for Echud is unity and unity is the number 13. "

For the Master who has attained to Chokmah, it is possible to enter into this synthesizing unity. Through it you identify with the Indivisible Self, the Self that is the Cosmic I AM manifesting through innumerable personalities on this earth and elsewhere also.

The same ancient Hebrew text quoted above calls Path 13 'the essence of glory'. This is etzem ha kabode עֵצֶם ה' כְּבוֹד, 237, which is also the value of Gimel spelled in full: גִּמֵּל מִיָּם לִמָּד, Etzem, עֵצֶם , by itself, is 200, the number of Resh, linking it with Solar light and radiance. Ha kabode, ה' כְּבוֹד, has the primary signification of weight or ponderability and is the Hebrew word for gravitation.

Through this combination the 'essence of glory' is linked to the gravitational force of the radiant energy concentrated in Kether, the force that draws you to Itself when you have succeeded in entering the 13th Path.

Entrance into Gimel is dependent upon unfoldments completed in Chokmah and Binah. Therein conscious communion is established with Divine Beings. It is because the Magus is able to Understand with the Elohim and share in the Wisdom of the Zodiac that the Unity of Unities is possible to be experienced. The primal differentiations must be perceived before they can be brought together in all fullness. These lesser unitings reveal lines of connection extending through worlds and planes and times. When these connections are experienced by you they can then be synthesized into the unity of Unities that approaches the Indivisible One.

The title 'essence of glory' given to this Path points to a relationship that is significant. Weight or ponderability is here linked with memory, the function attributed to Gimel through Key 2. Memory is inseparable from form of some kind, and form, in turn, is dependent on some measure of gravitational attraction between identical points of light, the Substance of all forms.

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The High Priestess of Key 2 is an emblem of the power through which remembrances are retained, as well as memory, itself. Her flowing robe symbolizes the fluidic quality of the root substance, the container of all things. The reflective capacity of that substance is alluded to by her Lunar associations. To her is also attributed the universal subconsciousness, the level of Divine consciousness that remembers the laws of its nature. The continuance of these laws maintains the orderly functioning of the universe. Thus in her hand she holds a scroll upon which TORA is written, the Hebrew word for LAW.

She is also an emblem of individualized subconsciousness which, like a current in an ocean follows a unique passageway through it. Yet because the individual is not separate from the One, as the current is not separate from the ocean, there is inherent within you the capacity to experience the whole and to remember into past eons when laws, that are now automatic, were being developed by the Life-power.

This is an expression of Divine Remembrance, a sharing in the record kept by the High Priestess. In an earlier course the basic laws or principles which she keeps are called the seven great Hermetic laws.

The first is the Law of Mentalism. To experience this in its fullness is to be able to trace the lines of livingness from the Divine Authors on the Causal Plane to their innumerable reflections in the substance of Assiah, the substance that is made up of little lives that echo from below.

The second is the Law of Correspondence. When you are in communion with the Divine Creative level, the manifest world and all the worlds in between are perceived as they correspond to the highest Realities. Your thoughts and feelings about them are brought into right perspective with the level that sent them forth in the beginning.

The third is the Law of Vibration. In relation to ascent through the Path of Gimel, this law refers to the developed capacity to align your consciousness with the more intense frequencies of universal vibratory activity. It is through this alignment that you are able to share in the principle level, the Atziluthic level, that sets the rates of motions vibrating through all the worlds below.

The fourth is the Law of Polarity. In this Path of the Uniting Intelligence the movement back-and-forth between opposite expressions of a single reality is seen to be the very basis of evolution. Consciousness of unity is only possible as a consequence of having recognized and then reconciled extremes. There must be knowledge gained in this way if there is to be development of unique centers of consciousness within the All-consciousness.

The fifth is the Law of Rhythm. The Moon with its rhythmic motion exemplifies this law in nature. You see it easily in the seasons and the movements of the stars. It must be detected in all life's activities, in mental and emotional realms as well. To see it as it expresses throughout the planes of existence is to perceive the secret of growth and development.

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When you are able to think and feel and act in harmony with these basic Cosmic rhythms you will be ready to share in their extension. Upon this rhythmic alignment the performance of all magical work for the world depends. Through it the Hierarchy of Light extends Atziluthic Ideals into forms and influences that are designed to accelerate the evolution of humanity.

The sixth is the Law of Cause and Effect. This law expresses the eternal balancing, the absolute justice that is inherent in the evolutionary process. To be able to follow its workings through many life experiences and planes of existence is included in the remembrance of unity attributed to the 13th Path. From the level of Gimel all actions are seen as part of a learning process so that whatever occurs is realized as being essentially an expression of Divine beneficence. The Law is truly beneficent in its developing of centers of consciousness able to share in the treasures of universal wisdom and understanding.

The seventh is the Law of Gender. This has many implications which we have discussed at length in an earlier course. Inherent in the true understanding of gender is the complementary — or completing — activity that takes place between opposites. Contrasting qualities, rightly reciprocated, develop and enhance one another until the single reality that they share expresses its fullest potential.

From the level of perception related to this Path these laws become vital! alive! conscious! intelligent! Their seemingly mechanistic activity is realized as being an expression of the learned skills and developed capacities of vast Creative Beings. On a grand scale these laws correspond to the developed skills and constructive habits that you, as an individual, have succeeded in making second nature. We refer to skills you are able to repeat with little effort because you have learned them so thoroughly.

Thus does Key 2, as emblem of the Moon, find its sphere of activity in Yesod, the Foundation, sphere of the automatic consciousness — both personal and universal. The personal is like a current in the ocean of the universal subconsciousness. Through it you can recall, not just what you have learned as an individual, but what Life has learned throughout long ages also.

It is the recognition that the laws of nature are the demonstrated skills of Divine Beings — and of your inner nature as well — that prepares you to obey them so perfectly that you can act as an instrument for their extended development on earth.

All skills that you are able to unfold take on a new significance when you begin to exercise them for the glory of the One Life. They become magical acts performed not just for your personal development and knowledge but for the enhancement of all of life. With such dedication unfolded, your consciousness feels a new joy and experiences a pervading peace. This, in its perfection, is experienced in the 13th Path to which the pair of opposites, Peace and Strife, is assigned.

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When you are consciously acting as an emissary for the One Reality, the burden of doubts and anxieties begins to fall away. Whatever the outer circumstances may be, you are able to work without any feeling of hurry or doubt. The expression of joy and a pervading peace become a duty that you accept as a mediator for the Hierarchy of Light.

By ever seeking the divinity in the objects and beings you encounter in daily existence, you give the focus of your attention to the latent potential for divinity in them. You give the Inner Light strength to shine ever more brightly. As you thus nourish with your seeking qualities in others that express love and beauty and goodness, you enrich the level of consciousness we all have a share in; you enrich it with influences and images that awaken and encourage more and more individuals to seek the Light within.

The level of consciousness through which this influencing takes place is the fluidic substance symbolized by the robe of the High Priestess. Recall from earlier lessons that it is said to flow into all the keys that follow in the series. This fluidic substance is also Aur — light — L. V. X. — so that it is an ocean of moving, living light. In it pulsate the soul correspondences to every objective and outer expression. This light is the essence of glory, of kabode — weight, gravitation. Inherent in it is the tendency to arrange itself into relationships that give form to influences impressed on it from levels of consciousness above.

Through the instrumentality of this ocean of living light, influences descend, by way of the Hierarchical chain of suggestion, to find manifest completion in the objective phenomenal world. The completions that express as the laws of nature hold within them the Wisdom of Divinity.

This is indicated by the identical numeration of Gimel, the keeper of universal unfoldments, and Chokmah, the Wisdom of the One. The Uniting Intelligence acts as a storehouse of wisdom. Thus is the High Priestess called the lesser Chokmah, indicating wisdom that is reflected in the seemingly automatic laws of nature that make up the Foundation of existence.

It is by sharing in the recollections that are inherent in natural laws that you enter into communion with a level of consciousness that is timeless. As you ascend the Path of Gimel it meets with the Path of Daleth, the plane of Causation. All that transpires in the worlds below is at this point synthesized into one of the Creative Hierarchies attributed to the Plane of Chokmah and Binah. From your awareness of these unities the Path continues upward to merge with the Unity of Unities that is the Indivisible One.

TECHNIQUE:

Begin by establishing the image of yourself as one with the Tree. Then focus attention on the Supernal Triad, intone Eheyeh, and give this meditation:

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"From Thy boundless expanse flows a ceaseless stream of riches to Thy levels of consciousness below. It nourishes and sustains us while we learn to know Thee as the One Source of Light and Life and Love!"

Give attention next to the Triad of Netzach, Hod and Malkuth that has Yesod at its center. Intone both Adonai and Shaddai El Chai before giving this meditation:

"All that grows and flourishes is from Thy One Beingness! In the realm of earth Thou art Adonai, Lord of the Kingdom. In the soul world Thou becomest Shaddai El Chai, the great Giver of Life."

Focus next on the Egoic Triad of Chesed, Geburah and Tiphareth. Intone Yeheshuah and give this meditation:

"Thou art the New Image, the Temple prepared within me as a dwelling place for Spirit."

Visualize the yellow globe of Tiphareth expanding until you are centered within it. (As you give the following meditation visualize each of the Paths you mention as a spiraling tube of the color attributed to it, ascending from your heart center to the appropriate Sephirah with its color. Visualize all of this within the yellow globe of Tiphareth.)

Now intone Yeheshuah and give this meditation:

"I am one with Thee, O Sun of Light and Life! From Thy sphere I have entered many Paths. The first that was open to me was the Path of Justice which ascends to Geburah and brings knowledge of Thy boundless Strength. Then I tread the Path of Will into Chesed where Thou embraced me in Thy boundless beneficence and love. From Thee also I entered the Path of the Sword to commune with Neshamah, the Divine Soul of us all. Then I entered the Path of Heh to receive from the Father, the Wisdom of the Ages. Through all of these Thou hast been preparing me to enter the Path of Union and to know, finally, that 'I AM that I AM'."

Visualize yourself ascending into the Path of Gimel where you are centered in an aura of vibrating blue light. Intone Gimel (Gee-mahl) on the note G# and give this meditation:

"In Thy sphere I am immersed in the Divine fluidic Substance wherein all things are united. Herein I come face to face with the Essence of Glory that draws back to Itself all that has come forth to know!"

Return to the image of yourself as one with the Tree and perform the Ritual of the golden Qabalistic Cross.

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MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Ninety-four

(from the transcripts of class lectures by Ann Davies)

Key 2, the High Priestess, Tarot emblem for the 13th Path, portrays the primary feminine principle. Its Hebrew letter, Gimel, has the value of 3, which is the number of Binah, the Supernal Sephirah of all that is feminine. It is significant that a feminine Tarot Key is attributed to this highest ascending Path on the Tree, the one that acts as a link between the individualized Ego in Tiphareth and the Indivisible Self in Kether.

From both the name of the Path — Uniting, and its number — 13, the suggestion is given that the power in this feminine Path is one which brings things together and is, in essence, the same as the power of love. Thus אָחַד, echud; one, unity; and אֶהְבֶּה, ehebah; love, add to 13.

As we have already seen, the value of גִּמֶל, gimel, as a letter name, links it to כַּחְמָה, wisdom. Gimel portrays the feminine aspect of wisdom, the receiving, recording, developing, recollecting aspect of it. What is meant is not something inferior or in any way separate from the Wisdom of the Father, but rather the portrayal of an essential aspect of wisdom, something necessary to its very existence. This essential aspect is memory. It is the chief power of subconsciousness which the High Priestess represents. There could be no development of anything in any way wise if consciousness had to be continuously beginning from nothing.

Memory, in its turn, cannot be separated from the idea of form. To record and then recollect something is inconceivable without the accompanying idea of some type of impressible substance to retain it. This association of form with wisdom and memory is confirmed by the word כַּחְמָה, kachmah, the power of formation, which has the same numeration as Chokmah and Gimel.

Primarily kachmah is attributed to Chokmah as the place of its origin, but it is also associated with Tiphareth, the central Sephirah of the Formative World and the place from which the 13th Path ascends. There is a connection also between kachmah and Yesod, sphere of the formable subconscious substance. Yesod is linked with the 13th Path through Key 2, emblem of the Moon and of subconsciousness.

As a Sephirah of the sixfold Ruach, Yesod portrays the reflective or Lunar consciousness which is subordinate to the Solar consciousness of Tiphareth. In this relationship the High Priestess, as Moon, portrays the Yesod automatic habit mind that receives impressions from self-consciousness and builds the oft repeated ones into recurring patterns of expression. Thus Key 2 is the emblem of the secondary, subordinate level of mind that is dependent for the quality of its responses and activities upon the quality of observations and ideas sent down to it from above.

But the Path of Gimel extends upward from Tiphareth! Note, first of all, that the color of this Path is not that of Yesod, but of Chesed, sphere of higher memory. The consciousness that is prepared to ascend this Path is

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shown to be receptive to higher memory and to have perfected the Egoic Triad as indicated by entrance into Chesed and the Grade of Exempt Adept.

Even more than this has taken place before one is ready to enter the Path of Gimel. The Invisible Path which links the fully functioning Ego to Binah has been traversed and has defined the Da'ath point where it crosses the Path of Gimel. This place for Da'ath, recall, indicates that the Hexad of Individuality has been so perfected and stabilized that it is able to function as a receptacle for Causal Plane intuitions. In the sense of being a conscious receptacle for Supernal levels of beingness, the entire Hexad of Individuality is subordinate or Lunar.

This high place for Da'ath is emblematic of its ascent as a consequence of initiatory work. Da'ath refers to knowledge that arises from direct identification or union with the inner consciousness of other centers of intelligence in the universe. What you are able to unite with and be informed by ascends as your awareness ascends.

In the method of initiation that we follow, Da'ath is first attributed to Yesod, where it refers to the beginning of a fuller knowledge of things. In the 2-9 Grade of Theoricus it brought you your first vague glimmerings of the hidden livingness behind every activity in the universe. As you cultivate inner perceptiveness, the Foundation of nature begins to reveal itself to you in a dual way. The inner soul side becomes perceptible which, in conjunction with the outer sense impression, results in a quality of cognition that illumines your mind and exalts your feelings.

The need for balance is continuously stressed in spiritual unfoldment. Key 2 portrays it in many ways. In conjunction with the inner knowledge related to Yesod, balance is maintained by careful attention to the reports of the physical senses and to the requirements of physical existence in Malkuth.

Da'ath is also attributed to Tiphareth where it refers to the direct experience of the Higher Self through union with that Self. It is associated with the birth of the Christ consciousness attributed to the 5-6 Grade of Lesser Adept. The subsequent work in this Second Order of unfoldment requires a preliminary distinction between the qualities in you that reflect the Higher Self and those that indicate continuing identification with the personal self. This is one aspect of the Alchemical 'separation of the Sun and the Moon'. By this separation, characteristics and habits are discovered that need to be eliminated. In a balanced and objective manner you become aware of any remaining conflicts and discords that prevent the harmonious reconciliation of Moon with Sun.

The extension of this transforming work through which the Divine in you comes into more and more dominion is represented by the developments completed in the Grades of Greater and Exempt Adept. Through them the Egoic Triad is fully activated as a fit vehicle for the Higher Self. The color and memory attribution shared by Chesed and Key 2 indicates that the Egoic perfection reflects itself in transformed subconscious activity.

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The next stage of unfoldment begins with the link to the Causal Plane effected by the defining of the Invisible Path between Chesed and Binah. As it ascends, it establishes the Da'ath point that completes the Hexad of the Human Spirit. It establishes it at the place where the Invisible Path crosses the Path of Gimel. This place for Da'ath alludes to a level of individualized perfection wherein the highest ideals of the Divine in you expresses automatically in every act and thought and feeling — conscious or subconscious — of your personality. This subconsciously pervasive perfection is what makes possible your conscious receptivity to the Beings of the Causal Plane.

The expansion and development of this link with the Causal Plane is represented by the work designated for the Grades of Master of the Temple and Master of Wisdom, wherein the entire sixfold Ruach is prepared to act as a receptive vessel through which Divine Understanding and Wisdom can be disseminated to the Planes and beings below.

The supernal revelations that effect this preparation enter the focal point of consciousness in Tiphareth through the opened Paths of Zain and Heh. In this way the individualized Ego is readied to ascend the Path of Gimel.

Thus it is as a consciously Divine Being that you prepare to enter this 13th Path. The true comprehension of existence which you have received through contact with the Causal Plane has entered into every level of you so that even the activities which go on below the threshold of consciousness are completely adjusted to express the highest truths. When this is the case, when the very depth of you is in this way expressing, then every force that flows into you is harmonized with the highest rhythmic streams and every influence that flows out from you is a blessing and a benediction to life.

This mirroring of Supernal illumination in subconscious activities is what is expressed by the High Priestess as she ascends from the sphere of the Sun. Your arrival at the entrance to this Path indicates that you are so attuned to higher truths that, even though you do not shut yourself off from the interpenetrating subconscious unity wherein error still resides, you can no longer be moved to act in response to it. You remember continuously to reject error, even while the center of your conscious attention is focussed on other things.

This is the perfectly white Moon that can be merged with the light of the Sun for ascent through the Path of Gimel! The Moon is merged with the Sun of full conscious awareness of what is taking place. By its origin, the 13th Path is Solar, but by its attributions it is one with the Moon.

This identity between the Sun and Moon is indicated also by the Hebrew word for Moon which is לבנה, lebanah. The first two letters, לב, spell lab, heart, related to the Sun and Tiphareth. The second two letters, בנ, spell Ben, Son, also related to the Sun and Tiphareth. The first three letters, לבנ, spell leben, white, indicating the quality of the Moon that can be merged with the Sun. The last three letters, נה, spell beneh, a word meaning to build, to make, to erect. This last is a clue to the formable quality that is the magic of the Moon.

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Indicated by these words within a word is the quality of a Human Spirit that is able to ascend to the White Brilliance of the Crown and return to the individuality focus in Tiphareth with remembrance of it. The Spirit that so ascends is self-conscious or Solar, but relative to the sphere toward which it aspires, it knows itself to be a vessel . . . secondary . . . receptive . . . Lunar!

In terms of consciousness then, this merging of Sun and Moon refers to the full realization by you that all you have identified with up to now — even the most perfect expressions of the Higher Self — are yet aspects of the vehicle; they are Lunar, relative to the Indivisible Self.

This state of awareness enables you to renounce all these perfected attributes even while you acknowledge that they are what brought you to this state of grace. You know that the conscious Divine Being you are was wrought out of the unconscious Divine Spark that you were through the agency of the shapable subconscious substance that retained and remembered, that built enlightenment upon enlightenment so that you could stand before the Portal of this Path.

But in order to ascend into it, you must enter as the Virgin High Priestess knowing full well what that means. You must enter cleared of all ripples that qualify, like a still and silent pool. By renouncing all that conditions or predicates the 'I', by utter surrender of everything you have unfolded, you prepare yourself to be lifted up into the Central Stillness where in the Cosmic Self reigns solitary and alone. Within that Stillness there is only One State of Being; yet to enter into it and return, impressed with a remembrance definite enough to be 'turned to earth', the focal point of consciousness that is still on the surface must be deep underneath with the enrichments of consciousness unfolded along the Path of Return.

This Path that alone can unite you with the Crown is really a process of remembering back into the eons from which you emerged and yet have always been. In the next lesson we will follow this line of recollection that returns you to the Beginning of the Whirlings in Kether.

TECHNIQUE

For this study period, continue with the Technique outlined in the last lesson.

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MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Ninety-five

(from the transcripts of class lectures by Ann Davies)

The intelligence name for the 13th Path, when translated literally as 'driver to unities' or as 'conducting the (powers) of the unities' suggests that an active power is at work. That power is recollection. As you ascend this Path you remember stage back through stage of universal development until you become one with THAT which precedes all differentiation. You are able to do this because the Central Reality of you has been involved from the very dawn of time.

Recollection in this high Path is a conscious participation in the developing stages of the universe. You participate through a kind of uniting with the consciousness of non-human orders of life that were active in that developing and in the developing of the vehicles of humanity as well.

Through this participation you experience the origins of various types of activity that appear in the present cycle as mechanistic, instinctual, subconscious. All of this is part of the indelible record inscribed in the Universal Substance. To recollect in this way is to 'read' the more recondite levels of what Eastern philosophy calls the Akashic Record and what is pictured in Key 2 by the scroll of the High Priestess.

There is a correspondence between the scroll in Key 2 and the recovery of records of past cycles associated with the Jupiter Center and Key 10. Many times this relationship between Jupiter and the Moon and between their spheres of activity on the Tree, Chesed and Yesod, has been discussed. A further understanding of it should be possible for you now.

Yesod is the Vital Soul and sphere of the automatic consciousness of nature and of man. Within this sphere all the wondrous remembrances are held whose rhythmic recollection expresses as the processes of nature both inorganic and organic. It is the sphere of the activity of the Moon because that planet represents the principle through which any remembrance, and therefore repetition, is possible.

Chesed is the sphere of the activity of Jupiter which, as Key 10 shows, is an emblem of the cyclic processes through which universal development proceeds. The Hebrew letter Kaph printed on Key 10 relates it to grasp and comprehension. As an inner center, Jupiter is the Abdominal Brain whose awakening serves as the organ through which you tune in on the records of the past.

Participation in these records with true comprehension is shown to be possible only for one who has completed the balanced unfoldment of all the inner organs as indicated by entrance into Chesed and the Grade of Exempt Adept. Chesed is the sphere of memory on the plane of Higher Mind. In one relationship it represents the continuous subliminal awareness of the Universal Order held by the Divine Architects who 'dwell' on the Causal Plane above. Their subconsciousness corresponds to what for evolving humanity is the Higher Mental Plane.

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In the Path of Gimel you approach a yet deeper recollection, since you are qualified to enter it only after the Grades of Mastery have been completed. It is the very principle which makes recollection possible that you approach. This principle is known by many names. It is called Water to express an eternal flowingness and shapability. The robe of the High Priestess portrays it as the source of every stream and river and pool in every Key that follows.

Water is one name for the First Matter or Prima Materia of the Alchemists. This relates the remembrance, experienced in the Path of Gimel, to the discovery of the First Matter. For one who has completed the Grades of Mastery it is the discovery of the Universal First Matter — the Virgin Substance from which all things emerge and within which all are One! It is, then, a remembrance that transcends time and enters into the Eternal Changeless Source that IS before anything proceeds from it.

This experience, as you have often heard, is not an emptiness but a fullness, truly a Unity of Unities! Even after you had perfected the Egoic Vehicle in Chesed you were not prepared for the transcendent Unity of Gimel until after you had ascended the Paths and entered the Sephiroth that linked you to the Causal Plane and the Divine Beings who dwell thereon.

These Divine Ones are the Creative Powers of the Elohim, the Primal Emanations from the Supernal Triad. Their utterances give birth to the Hierarchies of lives which continuously create, maintain and transform the manifest universe. These Hierarchies, expressing through the descending Worlds, include the Archangelic Beings, the Angelic Hosts, the Elemental Entities and various other orders of existence that are not perceptible to the physical senses.

They become perceptible to you as the inner senses awaken. The right ordering and understanding of these various types of life was emphasized in work related to the 18th Path of Cheth. Note that Cheth — the intelligence of the House of Influence — is the first regular Path that linked you to Neshamah, the Soul of all that exists, and to the Causal Plane. It has a particular significance and relationship to your present work in the 13th Path of Gimel.

Cheth is Key 7, zodiacally assigned to Cancer, ruled by the Moon with Jupiter exalted, so that it is emblematic of both planets we have been discussing in relation to the Path of Gimel. Furthermore, Key 7 gives emphasis to the personality vehicle as the agency through which the Real Self can exercise its dominion. Key 2 portrays the principle behind all vehicles, behind all that holds, encloses, protects, preserves.

There is a similarity also between the idea of the chariot in Key 7 as the vehicle in which the Self is the Rider and the idea of Gimel as a camel, an animal used for centuries as a means of transportation and commerce between various centers of activity in a land.

Your ascent through the 18th Path followed after the perfection of the sixfold Human Spirit in Chesed. It was therefore a personality vehicle

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perfected enough to be capable of serving as a safe enclosure from which the Inner Planes and the orders of life that inhabit them could be investigated. The Path of Cheth opens into Binah to indicate that the investigation was guided by linkage to the Divine Creative forces of the Causal Plane.

Another link between the 18th and the 13th Paths is the relationship of both to the formative power. As discussed in the last lesson, the 13th Path is associated with that power through its source in Tiphareth, central Sephirah of Yetzirah, and by the like numeration of Gimel and Kachmah, the power of formation. Key 7 is attributed to speech, a function that gives form to thought. The emanations from the Elohim of Binah, which become the orders of living influence in the Path of Cheth, are thus likened to utterances of speech in that they give form to thoughts from Divine Mind just as your speech gives a form, perceptible to the physical sense of hearing, to your thoughts.

Key 7 emphasizes human personality as the little universe that includes within it all the potencies of the vast one. There are definite links of connection to be perceived between the Hierarchies of lives functioning on the various planes of the universe and the qualities of consciousness that express through human personality.

In the Paths and Grades of Mastery that followed after your ascent through the Path of Cheth these links of connection were further developed. In the Path of Zain the amazing diversity of existence was delicately and subtly discerned by you. In the sphere of Binah all these seemingly infinite variations in manifestation were recognized as similar to the unlimited numbers that can be produced from the few primal numbers.

Through the Paths of Vav and Heh the interrelationships that exist between the Stellar forces of Chokmah and the powers of the Human Ego, as represented by both Chesed and Tiphareth, were investigated. In the Path of Daleth, the eternal duality of existence, as represented by Chokmah and Binah, was recognized, a duality represented also by the two outer Pillars of the Tree.

These same primal opposite-complements, whose reciprocation between the two outer Pillars continuously creates, sustains and transforms the manifest universe, are realized as eternally conjoined in the Middle Pillar of consciousness, the Pillar whose upper half is one with the Path through which you are now completing your ascent.

Look at Key 2! The High Priestess sits poised between the two Pillars. By the gematria of her letter name she is one with Chokmah the Father! By the value of the letter itself she is one with Binah, the Mother! By the Sephirah to which she descends and from which she ascends, she is one with the Son, Generic Humanity, the image and likeness of the Indivisible One!

Note that the Path of Gimel, though third in emanation from the Crown, is yet the most direct in its straight line linkage of Tiphareth to Kether. You ascend from the focal point of an individuality in Tiphareth that is so orderly and symmetrical on all levels that you are able to receive impressions from every plane of that which has been unfolded and recorded in its Substance.

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You are able to receive these impressions into the origins of the universe because such a vehicle as just described is able to link various focal points of activity taking place on the inner planes. It is truly likened to a camel, the carrier in ancient times that linked city to city, center to center, enabling commerce, communication and cultural interchange to take place.

The Path of Gimel as it ascends is intercepted by two Reciprocal Paths. One indication from this is that the linkages experienced herein are in two directions. You are able to perceive connections between focal points of activity on a single plane and connections also that link plane to plane — those that are often likened to the same note sounding in different octaves of the musical scale.

The first crosspoint that you encounter is the meeting with the Path of Teth, the plane of Higher Mind. It is a union or Da'ath point where inter-relationships become evident that reconcile all the seeming conflicts expressed by the pair of opposites, Geburah and Chesed, Severity and Mercy. Truly does reconciliation bring the Peace that is attributed to this Path.

From that point, as you continue the ascent, you enter into the area of the abyss that bridges the region between the Second and Third Orders. It is across this abyss, indicated by the Da'ath point where the Invisible Path from Chesed crosses the Path of Gimel, that further interconnections are experienced. These reconcile the seven Sephiroth below Binah into an integrated whole that is as a mirror reflecting in seemingly endless multiplications of the Seven, the results of combining and recombining the powers of the Primal Three.

From that point you ascend to union with the Path of Daleth, the Path that is one with the Causal Plane. On that level the Creative Forces, whose utterances give birth to the Universe and whose remembrances sustain it, are experienced as the result of interactions between the dynamic Chokmah aspect of the One and Its Self-limitation as Binah.

At this point also the Divine Spark that is Generic Humanity is experienced as inherent in the very beginnings of the Cosmic Process. Note that this crosspoint with Daleth marks the place where Kether, emanating Itself directly through the Path of Gimel merges with the interacting forces that construct the Universe.

That Divine Spark — Humanity in germ — cycled through the eons when the Stellar regions were being ordered out of chaos. It then cycled through the next eons when the Creative Hierarchies, emanating from the Elohim, developed the Planetary forces with the correlating Planes of the Cosmos and Kingdoms of nature.

Inherent in all that has been, is and shall be is the Divine Ego, Generic Humanity. All that precedes the individualization of that Ego in Tiphareth holds within it the foreshadowing of it and the preparation for it.

As the worlds within worlds were thus being developed, so were the corresponding vehicles of the Human Spirit. That is, they were being

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developed up to the point where that Spirit could consciously enter into them and complete what nature could only unfold so far.

Thus, at the point of the Supernal Da'ath, in union with the Creative Beings of the Causal Plane, there is revealed to you the harmony of purpose, the absolute interdependence that exists between all worlds and planes, beings and forces in the universe.

But the Path of Gimel continues beyond the Path of Daleth! It continues, then, beyond the interactions that brought the Universe into existence. The section of the Path of Gimel that ascends beyond Daleth indicates the final reconciliation of everything in existence back into the Virgin state of No-existence!

In order to merge with the I AM in Kether, the seeming darkness of this state must be passed through. As you ascend into it, by utter surrender of everything that for eons you have developed as an individuality, you experience the very principle of duplication that is inherent in the Eternal One. You experience the principle which is before anything is reflected by it.

The High Priestess in her most sublime expression is an emblem of this principle. She is one with the Father, the Mother and the Son! She is the reflective power of the Indivisible Self . . . that which enables that One to reflect Itself to Itself as the innumerable 'I's' that become Generic Humanity.

This ascent through the final section of the Path of Gimel, that culminates in Union with the Self, traces an indelible link with that Self. It traces a link through which you can enter into that Central Stillness and return to the individualized Ego in Tiphareth. Through this impress in the Eternal Substance, you can ascend to be illumined by Primal Will and return to Tiphareth so that you can illumine others with the Light you receive.

TECHNIQUE

Begin, as always, by visualizing yourself as one with the Tree. Then focus attention on the Supernal Triad surrounding your head. Intone Eheyeh Yod Heh Vav Heh Elohim in succession and give this meditation:

"Thou art the Eternal One who reflects Thyself to Thyself as the Eternal Two! Thus art Thou Three! Thy being is the Breath; Thy Life is the Fire and Thy Mind is the Water of all that proceeds from Thee."

Give attention next to the four Sephiroth below Tiphareth. Intone in succession Adonai Melekh Shaddai El Chai Elohim Tzabaoth Yod Heh Vav Heh Tzabaoth and then give this meditation:

"Thou art the Garden of Delight! Thou unfoldest in all Thy Glory as the Ego within me unfoldeth as the Garden of the Crown."

Focus attention next on the three Sephiroth of the Ego. Intone in succession Yeheshuah Elohim Gebur Al and give this meditation:

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"Thou art the perfected Vessel of the Self! Because Thou art full of Beauty and Strength and Love, Thou art prepared to act as a Moon, receiving Light from Kether above and to act as a Sun radiating Light to all the spheres below."

Visualize the yellow globe of the Sun surrounding your heart, expanding outward until you are centered within it. Intone Yeheshuah and give this meditation:

"That which I feel within me as 'I' is a ray from Eheyeh, the Indivisible I! Let me enter the Path of Union through which the ray returns to its Source!"

Visualize yourself ascending until you are centered within an aura of vibrating blue. Intone Gimel on the note G# and give this meditation:

"Oh Indivisible One! All that comes forth from the interplay of Thy Divine Life with Thy Divine Mind is reflected in the Virgin Waters of Thy Mirror of Thyself. Therein is traced the indelible record that links self to self, life to life, mind to mind. This is the transcendent Unity that returns each 'image and likeness' to the White Brilliance of Eternal Being."

Visualize yourself entering into the brilliant whiteness of Kether. Intone Eheyeh and then return to the visualization of yourself as one with the entire Tree. Focus attention on Tiphareth and perform the Shalom Ritual as outlined in an earlier lesson.

##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Ninety-six

(from the transcripts of class lectures by Ann Davies)

The highest Grade of the Third Order is the 10-1 Grade of Ipsissimus situated in Kether, the highest Sephirah on the Tree of Life. Ipsissimus is usually translated 'He who is most himself'. It is the title given to that one of the Magi, connected with a cycle of evolution, who is most completely identified with Yekhidah, the Indivisible Divine Self.

For you who are ascending through the Grades of Initiation, attaining to Kether marks a goal completed, a cycle of unfoldment fulfilled. Note the diagram accompanying Lesson 17. Each of us transits through many such fulfillments. Kether represents a reconciliation, a uniting of the goal decided upon in the beginning with its completion.

The very number of this Grade — 10-1 — indicates this uniting of beginning and end. Often you have heard that 'Kether is in Malkuth and Malkuth is in Kether but after another fashion'. Your ascent through the Grades of Initiation is from Malkuth to Kether, from 10 to 1! 10 takes the role of beginning and 1 becomes its completion.

As completion Kether signifies attainment to the goal of identification with Primal Will. It is an attainment that reveals some portion of that Will to you; a portion which you, at your present stage of spiritual unfoldment, are qualified to receive and carry out in the service of humanity. It is the culmination of a cycle because all you have thus far unfolded prepared you to receive it. It is the beginning of a cycle because what you receive is the germ for a new goal toward which you can direct the power of intention.

Another concept that the linkage of 10 with 1 suggests is the relativity of any beginning. When the One Life concentrates Its Will in Kether at the Beginning of the Whirlings, the power concentrated was developed in a previous cycle . . . completed in the Malkuth of a previous Tree.

Thus we should see that although in the Initiatory process we return to Kether as the apparent goal, in itself it is a beginning. As a quality of consciousness Kether represents the capacity to formulate an intention and bring that intention to fruition.

Whenever you decide on a goal and concentrate the power of will toward carrying it out, you are utilizing Kether. All intentions and resolutions — whether still tinged with error or not — originate in Primal Will since in reality there is no other. The quality of what you formulate and the concentration of power you are able to 'wind up' is dependent upon which Kether you have reached; that is, which Tree within a Tree it is the Kether of.

As the first sphere that concentrates Limitless Light into a distinct idea Kether also represents your highest comprehension of the Universe.

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For you it is never exactly the same as for another person. The Three Veils of the Absolute are said to be drawn at a different place for each of us. Spiritual unfoldment continuously moves those Veils further back. That is its purpose — to enable you to see more deeply into Cosmic Reality so that you can receive and transmit, more and more clearly, Its Will-intentions to earth.

In order to do this with safety and competency, there must be regular channels and structures built into your subtle vehicles. These can be likened to the whole Tree of Life below Kether. Its Paths and Sephiroth are emblems of the symmetrical, orderly passageways through which the Holy Influence from Kether can descend and remain in perfect harmony with universal law.

By ascending the Tree to its summit in Kether you fashion within you a duplicate 'tree' that makes possible the descent of power toward a definite goal. What is particularly essential is the ordering of mental and emotional forces into interior structures that are regular and symmetrical. Often you have heard that will power is not personal. Yet if you are to become an instrument through which its higher frequencies can safely descend, you must build these inner structures out of strength and beauty and love by persistent effort and a sincerely felt dedication to serve.

The feeling for service is deepened when you become receptive to Kether. All that emanates from there reveals unity . . . inclusiveness . . . common root! No longer can there be any real doubt for you that the only true work is work that benefits the whole of life.

As the influence of this consciousness of unity flows through the inner channels and structures of which we have been speaking, it automatically ignites feelings and thoughts that are in harmony with it. No longer are you motivated by a merely personal desire for freedom and knowledge. You work to become a more perfect human being because that is what is needed to make you a more perfect servant of humanity.

In order to be such a servant you must be able to see into the universe more completely. Receptivity to Kether is receptivity also to the very source of power! As the feeling for service increases, so does the strength of will available to you. If you have built the channels for its disciplined descent with care, that power will supply you with unfailing strength. It will vitalize you with the stamina and courage needed to continue with practices that bring seership even while there is no tangible evidence that anything of consequence is taking place.

The unfoldment of seership of the highest order — which is the only kind we are interested in helping you to unfold — is the fruit of persistence of the highest order. Not only must you be willing to continue with practices and disciplines that may not bear visible fruit, you must also be able to remain steadfast through circumstances and experiences that, at an earlier stage of unfoldment would have thrown you into a state of deep discouragement and overpowered you with a sense of the uselessness of everything.

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In this connection, in the developing of steadfastness there is great importance in the way you use the power of intention. Careful use of it in seemingly unimportant circumstances, as well as important ones, builds the kind of patterns that attract the power of will.

Carelessly formulated resolutions lead to equally careless abandonment of them and a definite loss of power. Whenever you give mental form to some definite intention, you set a force into motion that must make an alteration of some kind or another. If you lightly abandon a course you have decided upon, the power set into motion by your intention vitalizes instead the habit of breaking decisions in that area.

To abandon an intention that you come to realize is in error is another matter. That is an expression of strength. But to abandon it out of inertia or for personality pleasures diverts the strength into patterns that make the carrying out of intentions actually increase in difficulty.

For spiritual aspirants it shouldn't be necessary that you see your resolutions always crowned with visible success. Indeed, the need to see that is a form of egotism and indicates a lack of conviction in what you are doing. The important thing is to be able to persist, even though you may fail a hundred times.

Encouragement and renewed power are always available to you by turning silently and reverently inward toward the Center that is Kether. When you do this you make yourself receptive to Primal Will. If you remember to do this regularly then, even if during this whole lifetime you do not 'see' and 'hear' as distinctly as you yearn to, you will nonetheless continue, for you have established contact with the very source of Will!

Along with the feeling for service and the strength of will that accompanies it, there is another experience that opens up to you at this stage of unfoldment. As you begin to really grasp the import of what is happening to you, there arises within you an intense feeling of gratitude. It seems to originate in your heart center and then to overflow in every direction until it pervades every part of you, every level of you . . . until your mind, your feelings, and even your physical body seem to reverberate with a thankfulness such as you have never experienced before.

What has occurred is that you have had an insight into the great gift which has been bestowed upon you as an instrument of the Life power. It kindles an almost boundless gratefulness in you for having been received into the Grace of God . . . for having been so blessed, so unerringly guided that you know yourself to be sufficiently illumined in mind and heart and body to be prepared to attract yet more light.

This is one meaning of the words of Jesus found in Math. 13:12, "For whosoever hath, to him shall be given and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath."

In connection with what we have been discussing, this refers to the truth of unity that must become a part of knowledge if it is to remain true.

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No matter how extensive knowledge may be that is obtained through the physical senses, if, at a certain stage, it fails to comprehend the unity of life and so to become dedicated to serve that life, the separative delusions that distort it begin to multiply and so to distort it more.

Such knowledge, enslaved by selfish exclusiveness and devoid of love, cannot rise to grasp the higher truths and is therefore unfit for the more intense frequencies of will. Eventually it must be dissolved, 'taken away', so that whatever of truth may be in it can one day be reassembled, purged of the separateness that, in the final analysis, destroys.

On the other hand, when love is unfolded right along with knowledge, as is always the case with true spiritual teachings, then as the inner senses become active they can illumine you with the highest truths because you have built into them the qualities that alone can attract such truth. Because you have unfolded the inner structures with a symmetry and beauty that match the Cosmos, you can receive of its boundless abundance.

In the Bible, Kether is always used in conjunction with Malkuth as Kether Malkuth, the Crown of the Kingdom. Esoterically this is a title for humanity. The Human Kingdom is really the Crowning Glory of Earth. As it becomes perfected it acts as the agency through which all the other Kingdoms are made perfect also.

In reference to the work of Initiation, the Crown of the Kingdom refers to the uppermost Star or Mercury Center, whose fully active state correlates with entrance into Kether and attainment to the Grade of Ipsissimus.

Among the Inner Holy Planets, Mercury is the crowning one situated above the head in the Etheric body. Its activation indicates that the entire Inner Stellar System is fully opened and perfectly balanced, one to the other.

Through this center you receive the Strength of Primal Will and partake of the abundance which enables you to complete a corresponding center in the physical brain. When this occurs the physical body is seen in its essence and its rightful relationship to all the other vehicles of Ruach can be established. What we call the physical body can then be integrated, disintegrated or continuously renewed.

TECHNIQUE

Begin by creating the image of yourself as one with the Tree. Focus attention on Kether, envisioning it as a brilliant white sphere situated like a Crown of Glory just above your head. Intone Eheyeh and give this meditation:

"Thou, Oh Divine and Eternal One, art the source of all the Life and all the Mind, of all the Love and all the Strength that has prepared me for Union with Thee."

Now envision the brilliant white light of the sphere above your head beginning to spiral downward through the blue Path of the Uniting Intelligence; image it spiraling and descending through that Path until it reaches

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the area of your heart and enters the yellow globe of Tiphareth. As it pauses there intone Yeheshuah and then see the spiraling white light continuing to descend through the blue Path of Probation and Trial until it enters into Yesod. As it pauses there intone Shaddai El Chai and then image it continuing its descent through the blue-violet Path of Service until it enters into the four-colored sphere of Malkuth situated just below your feet. Intone Adonai Melekh and give this meditation:

"Thou, Oh Divine One, hast provided the Kingdom in which I have grown. Thou hast nurtured me with Thy fruits . . . Thou hast strengthened me with Thy tests! Truly hast Thou been gracious to me."

Now envision the spiraling white light beginning to ascend again through the Path of Service. As it enters into Yesod intone Shaddai El Chai once again. See it continuing to ascend upward through the blue Path of Samekh to Tiphareth. Intone Yeheshuah once again and then visualize it continuing upward to the sphere above your head.

Now image the white sphere expanding and expanding until you are centered within its brilliant white globe of light. Intone Eheyeh once again and give this meditation:

"Thou, Oh Eternal I AM art the Giver of All the treasures of existence. Truly art Thou beneficent! But the greatest of all Thy gifts is the love and gratitude I feel for Thee."

Now envision yourself one with the whole Tree again. Center your attention on Tiphareth near your heart. Pause for a moment and endeavor to feel your heart as a center where love develops. Call to mind some of the insights and beauties you have received and then allow a feeling of loving gratitude to expand within your heart. When it is quite definite, send it out to all the forces and beings in the universe, to all the directions of space. Send out love and thanksgiving to the entire Body of the Universal One.

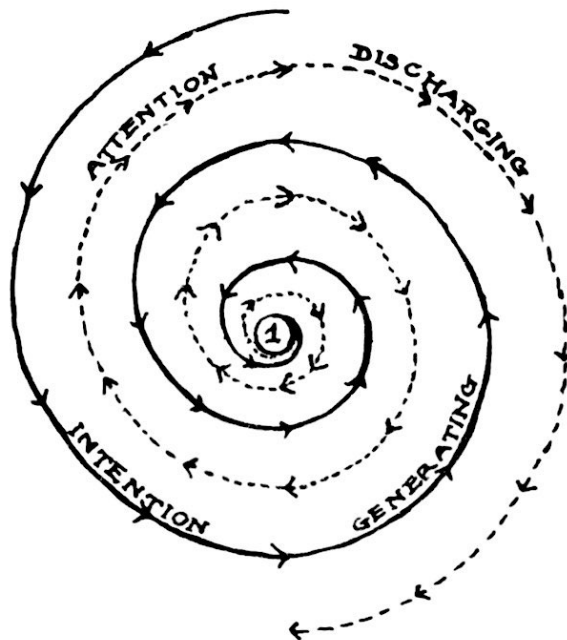
Finish with the Ritual of the Golden Qabalistic Cross and the physical exercises.

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MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Ninety-seven

(from the transcripts of class lectures by Ann Davies)



The diagram above is reprinted from the Tree of Life lessons. It depicts Rashith Ha Galgalim, the First Motion of Kether as a circular, spiral activity which both winds up and radiates force around a central point designated as the number 1. That point continuously attracts undifferentiated force to itself, which it impresses with Primal Will before flowing it out as the Holy Mezla to all the Sephiroth and Worlds below.

As a Path, Kether is called the Admirable or Wonderful Intelligence. The word is מופלא, mopelah. Its value, 157, is also the value of זיף zahaef; anger, wrath. The seeming contradiction between wrath and wonderful indicates the transformation made in the force as it passes through the point of Primal Will.

Wrath evokes the idea of will-force apart from intelligent intention. It has an uncontrolled, unbridled connotation suggestive of the primeval substance-force or Chaos. Jacob Boehme wrote of it in this way: "The wrath (the fire) is the root of all things and the origin of all life. In it is the cause of all strength and power, and from it are issuing all wonders. Without that fire there would be no consciousness, but everywhere a mere nothing."

זיף is used Alchemically as a reference to the Red Stone which, in Hebrew, is גפרית אבן. Literally this is the Sulphur Stone, emblem of the active volitional principle of self-consciousness and of the dynamic Mars force which expresses as mental energy in Aries and as reproductive power in Scorpio.

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Another word that adds to 157 is נקבה , neqaebah; female. The wrath or fire we are speaking of, which is concentrated by the activity of Kether, contains within it both masculine and feminine powers. Its condensable properties foreshadow Binah, while its dynamic potential suggests Chokmah.

157 is also the value of דמדומי חמה , DimdooMi Chammah; the setting of the sun. Once again the twilight of a period is linked with its beginning. In connection with the generating of force by intention, the importance of directing it always toward the proposed goal is again emphasized. Unless you find your intention to be in error, the energy you concentrate to fulfill it should be steadily and patiently channeled in its direction.

By thus always following through on an intention, more and more will-force begins to flow into the focal point depicted in the diagram as the number 1 — which is also the 'I'! As you demonstrate your ability to radiate it out in the right way, the inflow increases manyfold.

In gematria ראשית הגלגלים , Rashith Ha Galgalim is 1032. This is also the value of a phrase from Psalms 85:10, צדק ו שלום נשקרו , 'righteousness and peace have kissed each other'. The connection between these two phrases indicates the power available to you when you succeed in centering your 'I' with the Central One.

In the diagram, the Primum Mobile of Kether is shown to be a dual motion that both contracts and expands. Each is said to give rise to the other so that they perpetuate each other. The words translated as 'righteousness' and 'peace' in the phrase above allude to this twofold motion in a special way.

Righteousness is tzedeq, which is also the Hebrew name for Jupiter and its expansiveness. Peace is shalom, a Hebrew word which you know well and which almost always includes ideas of completeness, perfection . . . the consummated goal. In this sense shalom is related to Tarot Key 21, portrayer of the ultimate goal, Cosmic Consciousness, which is also the ultimate Peace. Key 21 is assigned to Saturn, emblem of condensation and concretion, the opposite-complement to Jupiter's expansiveness. Thus tzedeq and shalom, as Jupiter and Saturn, indicate two modes of apparently opposite motion that 'kiss each other', that are really complementary poles of One Motion.

Actually both Jupiter and Saturn are indicators of both motions within themselves. Through Key 10 Jupiter depicts the universal cyclic activity. Righteousness, in this connection, refers to that comprehension of truth which results from attuning your consciousness to the motions of the Cosmos — whatever the direction. Thus Jupiter, although primarily considered to be an emblem of expansiveness, is, as the indicator of universal cyclic activity, an emblem of motion that includes contraction also. This is confirmed by the Hebrew letter Kaph printed on Key 10, which means 'the closed hand in the act of grasping'.

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In the same way Saturn, which is primarily considered to be an emblem of condensation, is, through Key 21, the emblem of Cosmic Consciousness which is the ultimate expansion as well as the ultimate goal! What is being indicated by the like numeration of the phrase from Psalms with the Primum Mobile of Kether is the 'Wheels within Wheels' of Ezekiel's vision! The One Motion includes within it all motions and consequently all the forces, qualities and capacities that build up, maintain and transform a universe during a major cycle of the Life-power's manifestation.

In the work of Initiation this principle of alternating condensation and expansion indicates the way in which you increase your capacity to act as a transmitter for Primal Will. By focussing attention in meditation you concentrate energy in a way that accelerates the frequency of your mental body, bringing it into unison with a level of comprehension that is ahead of you in unfoldment.

You thereby receive an illumination! If you truly grasp what is here indicated you will make that illumination a point of radiation also. By doing so you increase your capacity to receive. You truly and literally make room for more!

The influx of energy that enters into the contracting whirl must be balanced by a just as continuous and equal radiating whirl. This gradually but consistently increases the force generated by the alternating motion within the Kether point of you. It increases your overall unfoldment also since every Sephiroth below Kether is energized by it. The measure of its inflowingness and outflowingness determines the measure of will-force you intercept for all transmutational activities.

The way you radiate an illumination is by living it! As you do so you pervade, with its Holy Influence, your every thought and feeling and action. As this is taking place, the influence radiates to others also through the beneficent effect of your activities.

This effect on others may be outwardly quite imperceptible, but if you have truly grasped the law at work, immediate verifications should not be necessary. You are advanced enough so that when you are illumined in meditation you know that it did not originate in your physical brain. You feel yourself to be a way station for the descent of wisdom from points above. You simply complete the cycle by transmitting it on through the instrumentality of thoughts and feelings and actions influenced by it.

To continue in this way, knowing that you are transmitting the Holy Influence to some degree or other, even though you may not, in this lifetime, have the opportunity or destiny to be a recognized spiritual teacher, is to demonstrate your confidence in and recognition of immutable cosmic law.

This brings us to another phrase that has the value of 1032. It is תורת יהוה, the Law of Tetragrammaton. In the text of Psalms 19:7 it is called the perfect law. Under the four letters of this Name of

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Names, all the worlds, planes, beings, qualities and forces in existence can be categorized. The Law of Yod Heh Vav Heh is that through which everything comes into manifestation and evolves through its instrumentality. It is a law herein linked with the dual whirling motion of Kether.

Through the perception of this motion as representative of the way increased power enters into your vehicles and accelerates their evolution you are able to obey it more efficiently. When you act in accordance with the realization that the more Light you receive, the more you must give, the circuit completes itself and accelerates your capacity. It also safeguards you from the imbalance of seeking knowledge for its own sake.

Even the search for knowledge can be in error. You can become so enamored of its personal acquisition that separateness ruins it and you shut yourself up within yourself. Carried to extremes it causes that selfish focus on attaining knowledge that avoids all contact with others and finally with life.

The giving, too, must be understood in the right way or it can be the source of greater, instead of less, delusion. Giving of illumination does not, as we noted earlier, have much to do with whether anyone recognizes that you are giving or not. Indeed, if you need recognition or appreciation, you can be sure that there are still areas of unawareness in you that need further attention.

Anyone who truly understands the process through which spiritual teachings are transmitted publicly to unequally developed aspirants knows that, although there is appreciation, there is also blame and that too much adulation often turns to resentment. It is really easier to give — if that is your true motivation — where there is no outer recognition at all. At any rate, the capacity to give in that way is a prerequisite to the extra strength and lack of personal egotism that is required of one, such as I, who must serve in the special capacity, as head of our Order, that requires a certain amount of public recognition.

At this place in your unfoldment, which is representative of both goal and new beginning, your measure of giving in this selfless way should be soberly considered. You are truly one who has been called to extend the light to others. The more willing you are to recognize ways in which you are still clouding that giving, the sooner will you enhance your capacity to transmit it clearly.

One of the qualities in yourself that you might watch for in this connection is the need to be forever giving out information. It may be that you consider yourself enlightening others when, in reality, your interest is in the impression you are making.

Another area of self-delusion often occurs in connection with the way you respond when others do ask for your help. It is easy enough to give advice and expound on your opinion of what ought to be done. It is less often helpful to any significant degree. If you have grasped the principle of true giving, you will learn to listen, in such instances, in a quiet

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and receptive way, to listen until you 'hear' what the soul needs. Then, when you have thus received, you can offer the encouragement, the thought, that may help the other to see the solution for himself.

In such searchings into your attitudes toward others, you will find much that can help you to become an ever more radiant center of light. If you still require gratitude from others or obvious signs of advancement in yourself, you need to give more attention to the development of true detachment. This refers to that unconcern about 'demonstrations' of whatever kind. It signifies that you are beginning to experience that inner certitude that you are on the right path that needs no outer signs.

TECHNIQUE

Visualize yourself as one with the entire Tree; then focus attention on Kether as a White Brilliance above your head. Intone Eheyeh and give this meditation:

"From out of the seeming darkness, Oh Divine One, Thou dost whirl Limitless Light into the point of Primal Will! From that Primordial Point there unfolds all that is needed to complete Thy Will on Earth."

Now, visualize that white sphere above your head as in motion in the manner indicated by the diagram on Page one. See it as whirling into a focus at its center and then whirling in the opposite direction until it begins to descend, spiraling its White Brilliance through the blue Path of Gimel until it reaches Tiphareth. Visualize it as whirling in a duplicate twofold manner within that yellow sphere, whirling into a point and then whirling in the opposite direction. Intone Yeheshuah.

Visualize it now descending into the blue Path of Samech. From there it spirals into Yesod where it once again whirls into a focus and then whirls in the opposite direction. Intone Shaddai El Chai.

Visualize it now spiraling into the blue-violet Path of Tav until it descends into Malkuth. See it again whirling into a focus and then whirling in the opposite direction within that sphere. Intone Adonai Melek and give this meditation:

"Thou art the place of completion. In all Thy forms, the light of the Crown is beginning to shine through."

Visualize the white brilliant whirling motion starting to spiral upward entering again into the Path of Tav. As it enters Yesod see it once again whirling in a twofold manner. Intone Shaddai El Chai once again.

Visualize it continuing its ascent through the Path of Samech until it enters Tiphareth again and whirls in two directions as it did before. Intone Yeheshuah.

See it now spiraling upward through the Path of Gimel until it is once again merged into a white brilliance above your head.

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Now visualize the white sphere as expanding until you are centered within it. Thus centered, envision its generating motion whirling into a focus within your heart and filling you with love. As it whirls in the outgoing direction, feel yourself sending out love. Try to visualize this two-fold motion, in which you are centered, as giving rise to the opposite motion — at the center and again on the perimeter. Allow it to repeat itself several times and then intone Eheyeh once again and give this meditation:

"Within Thy all-embracing Light do I dwell! Filled with Thy inspiration and love I shall surely reach the Goal."

Now visualize yourself as one with the whole Tree again. From the heart center that is Tiphareth let the feeling of love, generated in Kether, flow out in all directions to give love and solace to all who need comfort — whoever they may be.

Finish with the Shalom Ritual and the physical exercises.

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MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Ninety-eight

(from the transcripts of class lectures by Ann Davies)

In the last lesson we considered Kether as a focal point around which energy first condenses and then radiates. This twofold motion can also represent the reverse order, with the outflowing arc considered as involutionary, as condensing into form; and the inflowing arc, originating on the periphery, as evolutionary, as liberating from form. In this sense the dual movement represents the whole Tree from its beginning in Kether to its outer limit in Malkuth and its return from Malkuth to Kether.

Included with this lesson is the Diagram of Concentric Circles reprinted from the Master Pattern Course. It portrays this motion in relation to the development of the Tree. The ten Sephiroth are placed one outside the other so that each circle, with Kether the inmost, is shown as giving rise to the next one out from it. The whole represents Macroprosopus, the Vast Countenance, the entire Universe. Yekhidah, the Indivisible Cosmic Self is situated at the center of that whole, extending Its Cosmic Intention outward by involving itself in the condensations of the physical universe.

The human ego, which is the reflection of Yekhidah, is shown at the center of a smaller system of concentric circles. It represents Microprosopus, the Lesser Countenance, centered in Tiphareth. The dotted smaller circles that extend from the Ego as their center do so in such a way that they include within them all the Sephiroth of the Vast Countenance.

The straight line that rays out from Kether to Malkuth is the Human Spirit involving itself in form. The small circles on it contain the names of the various principles in the constitution of MAN. Since this line passes through all the circles that represent Cosmic Sephiratic development, the seed potentials for all future human unfoldments are indicated as 'planted' during the involutionary universal cycles.

One thing of great significance to be noted is that an infinite number of lines, such as the one which represents the total human being, can extend from the center in Kether to the outer circle in Malkuth. The Central 'I' is indivisibly shared by all reflected 'I's' who share all else in the makeup of the Vast Countenance as well.

In relation to the Four Worlds, this diagram, like that of the conventional presentation of the Tree of Life, should be considered as fourfold. The cosmic system and the human system unfolding within it have, in terms of development, been through three earlier major cycles which we can attribute to Atziluth, Briah and Yetzirah. The present physical universe, in this relationship, is represented by Assiah, the fourth development which contains within it all that unfolded in the earlier three Worlds.

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Assiah, in turn, is destined to give rise to three future 'worlds' that represent developments which return the universe, through phases that correlate with Yetzirah and Briah, back to the Atziluthic state. This corresponds to the sevenfold system to which all schools of Ancient Wisdom adhere.

Since the whole Tree of Life is related to Kether as the place of its origin and return, the four aces of the Minor Arcana attributed to the First Sephirah can represent the four phases of universal development. Place them before you as we continue.

If we consider that all things in the Cosmos cycle continuously through seven phases in the manner indicated, it becomes evident that the fourth cycle is at the nadir. It is the one that is farthest from the beginning and, so, the one most involved in form. The fourth is Assiah, the most condensed. The middle of the fourth would be the densest, the most solidified of all. Now look at the Ace of Pentacles.

In it is a five-pointed star. One meaning of this is that the deepest point of involvement in form, which would be the fourth inner cycle within the major fourth, has been passed. We are in the fifth; we are on the evolutionary arc.

All the phases of Cosmic development are repeated in human development many times over — the wheels within wheels! The Aces of Wands, Cups and Swords would then represent the three earlier phases of human unfoldment in which the various vehicles are prepared for self-conscious awareness. The Ace of Pentacles then represents the present state of humanity, just past the nadir of involvement in form.

This state becomes the starting point for development that is destined to evolve out of the restrictions of Assiah. The Path leads inward and upward to awareness of the more recondite Worlds which can also be represented by the other three Aces in reverse order. The Ace of Swords, corresponding to Yetzirah and the Vav of IHVH would follow the Ace of Pentacles with the Aces of Cups and Wands following after it.

In this relationship the Ace of Pentacles can be taken to represent the culmination of the outwardly focussed stage of human development when dissatisfaction with outer values points human interest toward a search for something more meaningful. Insofar as the Grades of Initiation are concerned, this stage is represented by the 1-10 Grade of Zelator attributed to Malkuth.

The Ace of Swords would then represent the development that takes place through conscious spiritual endeavors. Note the six Yods on either side of the crowned sword. These are emblematic of the six Sephiroth of the Human Spirit and the six Grades that bring that Spirit into full activity. Of these, three are the First Order Grades (2-9, 3-8, 4-7) that lead to the Birth of the Higher Ego in Tiphareth and entrance into the Second Order as a Lesser Adept (5-6). The two remaining (6-5 and 7-4) mature that

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New Birth into full expression. Just as Tiphareth is the focal point of the sixfold Human Spirit, so is the Birth of the Higher Ego the focal point for the Yetziratic phase of development.

Work in these six Grades brings greater insight into the true nature of Man and his relationship to the Cosmos. It is an insight that is able to reach into the involutionary Yetziratic cycle and correlate it with expressions in the present that are based upon it.

The Ace of Cups, emblematic of Briah, represents entrance into the Third Order through active receptivity to the intuitions of Neshamah and to the Archangelic Beings related to it. The initiatory Grade is that of Master of the Temple. This level of receptivity brings insight into cosmic and human principles that had their origin in the earlier Briatic cycle.

The Ace of Wands, emblematic of Atziluth and the Yod of IHVH, corresponds to the unfolding of the two highest principles in the constitution of Man (Life-force, Chaiah and Cosmic Self, Yekhidah on the Diagram) since both Chokmah and Kether are attributed to Yod and to Atziluth. The related Grades of our Order are those of Master of Wisdom and Ipsissimus. Through work in these Grades the Atziluthic originating cycle of universal development is recalled and comprehended through union with the Divine Beings active in it. These are the highest spiritual aspects of the One Self, represented by the Sephiratic Divine Names attributed to Atziluth.

Chart No. 1 on Page 6 resumes these attributions for you in connection with the Qabalistic Diagram of Concentric Circles.

There is another way of presenting the unfoldment of human consciousness in relation to the Four Worlds that helps reveal, from a different vantage point, the developing of the potentials attributed to the total constitution of Man. On the Diagram of Concentric Circles, the Human Ego is placed in a center from which dotted circles ray out in such a way that each circle includes an upper and a lower quality. These potentials surrounding the Ego are thus indicated as unfolding in complementary pairs.

Note that the Life-force, Chaiah of Chokmah, is in the same circle as the physical plane. This indicates that a correlation exists between Chokmah and the force relationships that set the stage, so to speak, for the order apparent in the phenomena of the physical universe and for the harmony in the functions of the physical body as well.

If you follow these complementary potentials through the other circles you will see that Neshamah, the Divine Soul, is in the same circle as Nepesh, the Vital Soul; that the Memory of Chesed has a relationship to the intellect of Hod; and the volition of Geburah to the desire nature in Netzach. The Ego stands in relation to the Indivisible Self in Kether.

The circles in which complementary potentials are linked can be related to the Grades of Initiation that follow after the birth of the Higher Self in the Grade of Lesser Adept. Potentials are unfolded and personality

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expressions are perfected on a higher arc than is possible before that birth. The spiritual insights that unfold with the ascent into the Grades of adeptship and mastery above Tiphareth 'descend' also so that Spirit becomes incorporated in the vehicles of personality. Chart No. 2 on Page 7 resumes these ideas in an illuminating manner.

In this chart, take particular note of the Ace that is related to each of these higher stages of Initiation. To begin with, all the Aces, as expressions of Kether, represent initiating force . . . Yod force . . . Will force! Each is the emblem of concentrated power; each is expressive of previously acquired development that is now being focussed to bring about a particular result.

The Ace of Wands in this presentation represents the newly intensified source of power available to you following entrance into the Second Order. Through its connection with both Kether and Atziluth, the Ace of Wands is particularly indicative of will force. In relation to the Egoic Triad, will or volition is attributed to Geburah and the Grade of Greater Adept, the Grade in which you directly experience the truth that will power is not a personal attribute.

As this realization unfolds, you become capable of acting as an instrument for the descent of higher frequencies of will, which, through the mediation of the Ego in Tiphareth, utterly transform the desire nature. This is indicated on the regular Tree of Life by the relative positions of Geburah, Tiphareth and Netzach. Will force, received by the illumined Ego from its Geburah aspect, so transforms the focus of desire that you can no longer be concerned with merely personal wants and outer circumstances. What will benefit the whole of humanity and, through its enlightened influence, the rest of life also, becomes the central focus in all your use of desire.

In a similar way the Ace of Cups represents the second stage of perfection that follows after the birth of the Higher Ego. Look at its design for a moment. It represents the Briatic image of the perfected humanity. The five columns adorning the silver cup symbolize the dominion of the Divine Spirit in man over the elemental nature. This Briatic ideal begins to form into definite mental concepts of ways to express it and ways to reveal it to others as the waters of Higher Memory in Chesed descend, via the Ego, to mingle with the waters of Hod. This relationship is evident on the regular Tree of Life also by the relationship that exists between Chesed, Tiphareth and the intellect in Hod.

The Ace of Swords corresponds to the third stage of perfection following the birth of the Higher Ego. In this Key the crowned sword, adorned with the symbols for peace and victory, is emblematic of complete dominion on all the planes and over all the forces attributed to Yetzirah. This level of dominion corresponds to the Grade of Master of the Temple and to entrance into the Third Order. It indicates that the perfection of the Human Spirit has reached all the way down into the deepest levels of the automatic consciousness, clearing it of any remaining

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errors and replacing them with mirrorings of Divine Intuitions that flow ceaselessly from Neshamah, the Soul of all that exists.

The Ace of Pentacles correlates Guph and Malkuth with Chaiah and Chokmah. It corresponds to the fourth stage of perfection wherein the physical body, in its true inner sense, is perfectly harmonized with the corresponding universal forces. When the laws of the Macrocosm are rightly perceived in the Microcosm, the secret is revealed whereby the outermost vesture can be continuously created, maintained and transformed. This perfection is represented by the Star of the Microcosm centered in the Circle of the Macrocosm. It signifies the successful centering of the individualized Ego with the consciousness of the Father - Yod Heh Vav Heh - Who uttered forth the Universe and maintains it through a continuous meditation that expresses as the immutable laws apparent in the sphere of the Stars.

The conjoining of the Individualized Self with the Indivisible Self is attributed to Kether and Tiphareth. This is related to the fifth perfection or Quintessence, a term used to indicate the culmination of the accelerated initiatory process with the confection of a Human Being capable of entering into the Central Stillness of transcendent Light and capable also of returning to the periphery so that the Light can be extended until the Great Work is completed for all humanity.

TECHNIQUE:

For this period repeat the meditations and rituals outlined in the last lesson.

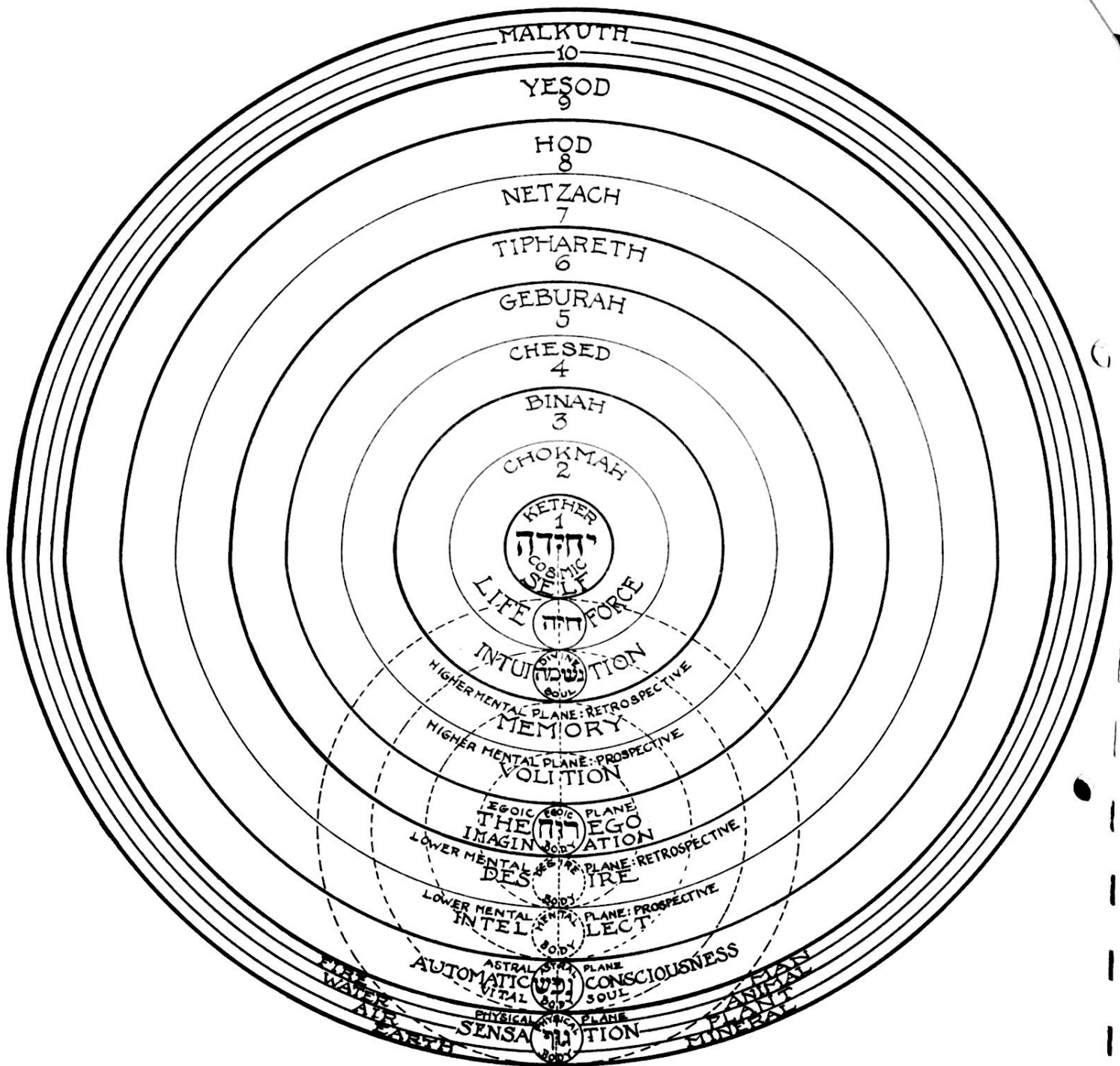
Attach: Charts Nos. 1, 2 & 3

TAROT KEY, WORLD & LETTER OF IHVH	PHASE OF HUMAN UNFOLD- MENT, GRADE OF INITIA.	CORRELATED CIRCLE/ CIRCLES OF DIAGRAM	RELATION TO PAST CYCLES
Ace of Pentacles Assiah 2nd HEH	Stage that develops individualized self- consciousness in phy- sical incarnation; includes period to beginning of search for something higher. 1-10 Grade of Zelator	Physical Plane Physical Senses Malkuth	Past phases of pres- ent Assiatic cycle. Insight gained by study of history & physical phenomena. Knowledge acquired through intelligent use of physical senses. Planetary.
Ace of Swords Yetzirah VAV	Initiatory stage that leads to birth of Higher Ego & in- cludes its maturing into Egoic Triad. 2-9 Theoricus to 7-4 Exempt Adept	Plane of Ego extending to include planes & vehicles of sixfold Human Spirit. Yesod to Chesed	Past Yetziratic. Through initiatory work, insight gained into developing phases behind univer- sal & human attrib- utes that express on planes from Higher Mental to Astral. Angelic.
Ace of Cups Briah HEH	Initiatory period that crosses the Abyss to linkage with Neshamah. 8-3 Grade of Master of the Temple	Plane of Intuition Divine Soul Binah	Past Briatic. Through receptivity to Neshamah, insight gained into universal & human qualities developed by creative forces of Binah. Archangelic.
Ace of Wands Atziluth YOD	Initiatory phase that links to sphere of Zodiac & culminates in union with Cosmic Self. 9-2 Grade of Master of Wisdom 10-1 Grade of Ipsis- simus	Plane of Life force Cosmic Self Chokmah and Kether	Past Atziluthic. Insight gained into originating causative influences through conscious union with highest Cosmic Beings. Divine Names Yekhidah.

Grade of Lesser Adept
Birth of Higher Ego
Tiphareth

WORLD, ELEMENT & LETTER OF IHVH	GRADE OF INITIATION ATTAINED	MINOR KEY EMBLEM CIRCLE OF DIAGRAM STAGE OF PERFECTION	TRANSFORMATION COMPLETED IN PERSONALITY LEVEL PRINCIPLES
Atziluth	Greater Adept	Ace of Wands	Desire nature Lower Mental Plane:
Fire	Higher Mental Plane: prospec- tive	<u>First stage</u> of Egoic development after Birth of Higher Ego	retrospective Desire becomes fully dedicated to spiritual aspirations. Higher Mental Plane voli- tions illumine all use of desire. Netzach: Fire Sephirah
Will-Ideas	Volition	First circle of expand- ed awareness upward & influence downward	
YOD	Geburah: Fire Sephirah		
Briah	Exempt Adept	Ace of Cups	Intellectual nature Lower Mental Plane:
Water	Higher Mental Plane: retro- spective	<u>Second stage</u> of Egoic perfection	prospective Intellect illumined by insights received thru receptivity to Higher Plane Memory. Hod: Water Sephirah
Thought, reflections	Memory	Second circle of expand- ed awareness upward & transformation downward	
HEH	Chesed: Water Sephirah		
Yetzirah	Master of the Temple	Ace of Swords	Automatic Conscious- ness
Air	Causal Plane: Intuition	<u>Third stage</u> of Egoic perfection	Astral Plane Vital Soul Nephesh purified so that it is able to reflect clear- ly the illuminations of Neshamah. Yesod: Air Sephirah
Soul force	'Foundation of the Supernals'	Third circle of expan- sion & transformation	
VAV	Binah: Divine Soul as Divine Breath		
Assiah	Master of Wisdom	Ace of Pentacles	Physical Plane and Body
Earth	Causal Plane: Chaiah	<u>Fourth stage</u> of Egoic perfection	Perfection of physical body as vehicle of Life force.
Stability, order	Receptivity to consciousness behind Order of Universe	Fourth circle of expan- sions & transformations	This becomes possible when forces express- ing in physical forms are recognized <u>direct-</u> <u>ly</u> as expressions of highest spirit. Malkuth: Sphere of Elements
2nd HEH	Chokmah: Life force as Spiritual Earth		

Grade of Ipsissimus
Union of Ego with Yekhidah
Fifth Perfection
Kether: Quintessence



Qabalistic Diagram of Concentric Circles

(8)

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson Ninety-nine

(from the transcripts of class lectures by Ann Davies)

There are two Paths on the Tree, the 12th and the 11th, that have a one way motion. Through them you can descend only and this from Kether only. They connect the First Sephirah, alone on the Spiritual Plane, with Binah and Chokmah on the Causal Plane. They complete the motion of the Supernal Triad.

Both these Paths should be considered as extensions of Kether. This is indicated by number identity. The Path of Beth is Tarot Key 1 and the Path of Aleph is 1 by letter value. One is the number of initiation, of beginning, of Primal Will. Everything you have unfolded by having ascended to the highest Grade of our Order becomes an initiating force in these two Paths, a will to give out to others what you have received in union with the Self. Your entrance into them represents the individualized expression of the Life-power's will-to-give, which is the same as the will-to-good.

To traverse the Paths of Beth and Aleph is to participate in the outflowing movement that is radiating light and guidance to the world. This participation is a natural development from the experience of union with Yekhidah. When you know directly that the world and all that is in it is ONE, you enter, as a matter of course, into the Hierarchical activities that are designed to aid in its perfection.

The fact that you immediately proceed from Kether into Paths that flow downward toward the lower Sephiroth indicates also the truth that linkage with the indivisible One does not signify a losing of oneself in a state of Peace-Bliss-Wisdom that is no longer concerned with 'this world'. The Peace is a reality and so is the Bliss and the Wisdom, but the experience is such that the final goal is realized as not consummated until it has become a reality for the major portion of humanity.

In accordance with the sequence we have been following, you enter first into the Path of Beth. This is the Path of the Transparent Intelligence, the Path of the Magician — and truly are you a Magician when you, having completed your ascent through all the Sephiroth of the Tree, stand before the entrance to the Path of Beth.

As you enter into it you become an instrument through which some aspect of Divine Will can be initiated on its way toward embodiment in the lower worlds. Because the Magician is emblematic of individualized self-conscious awareness, in relation to you, he portrays your uniqueness as a ray of the One Self. What you receive in Kether is colored by this uniqueness. You receive, as a seed to be developed, what your particular configuration most suits you to bring into manifest expression.

Look at the Magician for a few moments. He is receiving energy from above through the upheld wand in his right hand. He is receiving it

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into his body which, in relation to the high position of this Path, represents a human instrument in whom the three higher Principles are fully unfolded and the three lower ones are fully transformed. (Note charts given in the last lesson.) Such a one is both a magician and a servant of humanity in the highest sense of the word.

By its place in Kether, the Grade of Ipsissimus is related to the meanings and attributions of the letter Yod whose initial point is assigned to that Sephirah. Tarot Key 9, attributed to Yod, is the Hermit, who is very much an image of the perfection of mastery related to the Grade of Ipsissimus. He stands at the pinnacle of attainment holding out the light of wisdom for others. Place Key 9 beside Key 1 as we continue.

Zodiacally, Key 9 is attributed to Virgo, the sign of service. The Magician is Mercury which both rules and is exalted in Virgo. That which is individualized in you, discriminating in you, uniquely developed in you, is represented by the Magician and he is exalted — brought to his highest possible expression — when you have fully dedicated all that you are to serving humanity.

Consider the Hermit as that in you which is and always has been one with Yekhidah. It is, then, the highest Principle of MAN. When you are able to reflect this Spark of Divine Self fully into the individualized consciousness in Tiphareth you will be Ipsissimus, 'He who is most Himself'. To the degree that you have already brought this Principle from its latent germ state to active expression, to that degree are you now — in this cycle of time and space — a representation of the Hermit.

As in all unfoldments there are relative stages of perfected expression. Actually you receive Light from the Hermit's lantern whenever you are able to still the lower Principles and enter into deep meditation. In the early receptions, what you receive comes to you as shadowy thoughts, as barely grasped concepts, or as subtle but deeply felt touches of Great Beauty. These are the beginnings and the sure signs that Wisdom-Light is being embodied in you. When the process is complete you become a House of Individuality — a Beth — that is of a quality, luminosity and transparency in which the Self can dwell and through which the Self can perform the magical works of Light.

The Way that leads to this mastery — portrayed by the Hermit, who then becomes the Magician in the Path of Beth — can be summarized by the highest expression of Virgo qualities. First, there is the patient laboring — particularly mental labor — that brings a kind of mathematical order to the unruly and confused thought processes that are the norm with most of humanity.

As this labor bears fruit the very precision of the mental body enhances your receptivity to higher frequencies of Wisdom and the PLAN of evolution begins to take definite shape for you. As it does, both your dedication to service and your effectiveness in its performance greatly increase.

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All the while this is occurring, your vehicles are being transformed. In the early stages, the transformations are rather slow but after the birth of the Higher Consciousness in Tiphareth the pace quickens and the transformations, outlined in the last lesson as the five stages of Egoic perfection, follow one another in relatively rapid procession.

These stages of Egoic perfection awaken and develop the higher Principles in a harmonious, symmetrical fashion that causes their sublime and spiritual qualities to be reflected into the corresponding lower Principles (Diagram of Concentric circles) until the lower become a perfect mirroring of that which is above.

By its Tarot color, Key 1 corresponds to Tiphareth. Furthermore, both are representations of the 'I' consciousness in its various stages of development and fields of expression. The Magician in the Path of Beth represents the Individualized Ego perfected through all five stages. This is what makes the House — Beth — a unity of forces and qualities through which Will-Ideas from Kether — in its correspondence to Yod and Atziluth — can be channeled to Binah, the first concretizing Sephirah related to Heh and to Briah.

In Binah the Elohim and the Archangelic Beings are contacted and realized as being the Powers who cooperate in clothing the abstract concepts of Kether-Atziluth in forms suitable for service to humanity. The Magician, as the five-times perfected Human Ego, is able to act as the link through which the Will and Power of Kether can be transmitted — in full harmony with these Creative Beings — to the Yetziratic and Assiatic Worlds below.

Since both the Hermit and the Magician, in relation to work in the 12th Path of Beth, represent the highest stage of human mastery, their relationship to Virgo, an Earth sign, is significant. Recall that in the Concentric Circle Diagram the fourth perfection of the Ego links Chaiah, the Life-force in Chokmah, to Malkuth and Guph. This reiterates what you have often heard, that the completion of the Great Work expresses itself in a physical body able to intercept light frequencies of Wisdom emanating from the sphere of the Stars.

This link between Virgo-Earth and Chokmah-Wisdom, indicated also by the letter Yod, brings to mind the Alchemical work related to Virgo as emblem of the assimilative process. As a result of spiritual enlightenment that process becomes the means through which Chaiah in its highest physical frequencies is assimilated, making possible an alignment with the corresponding frequencies emanating from Chokmah on the Causal Plane.

Thus, through Virgo, the relationship between Chaiah and Guph — the fourth perfection of the Ego — is shown in another way. Since Yod is also assigned to Kether, the physical body perfected by the Life-force is indicated as being the instrument that enables the individualized Ego to enter into union with Yekhidah — the fifth perfection — and be able to preserve consciousness of it in the center of awareness that is Tiphareth.

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There is a correlation also between Virgo and the sphere of Binah to which the Path of Beth descends. Virgo means virgin, a term related to Neshamah, the forever pure and undefiled Divine Soul. Neshamah is the third highest principle in MAN, corresponding to the third perfection of the Ego. The two Principles above it, Chaiah and Yekhidah, as we have seen, are also related to the Path of Beth.

What is thus indicated is that a true and full Magician, one who is prepared to act as a transparent channel for the Will-force from Kether, has awakened and harmonized within him all the three highest Principles that correspond to the three uppermost Sephiroth — the Supernal Triad of the Tree. Such a one has also completed the building of this Supernal influence into the Abode, which corresponds to the three lower Principles.

To transform, not dissolve, the lower vehicles is the objective of the accelerated Initiatory Path. The only reason that any of us are helped by the Hierarchy of Light to unfold powers and abilities ahead of the main body of humanity is so that we can use those powers for service to that body. The more you are liberated, the more responsibility you have to utilize whatever you have unfolded to help humanity out of the delusions in which it is still mired.

The so-called lower vehicles are those through which we maintain our contact with the 'planes of human endeavor'. These vehicles are perfected, not abandoned. Your 'I' consciousness maintains its focal point in Tiphareth so that the thought processes and mental images it produces are kept appropriate in relation to humanity and its present-day needs. In this way the Egoic vehicle in Tiphareth is maintained as an abode that is able to reflect the Indivisible Yekhidah.

In a similar manner, the physical body is comprehended in its essential nature. Through familiarity with the workings of the physical laws behind it, that body is transformed into a vehicle filled with Chaiah, the Life-force. Thus is it able to be renewed for as long as it is needed in the service of the Light.

The same is true of the astral body through which you are kept in contact with the collective consciousness of Humanity. Your vehicle there enables you to have a center of awareness on that level. Through the awakened Neshamah, this vehicle, its lower reflection, becomes the recipient of Supernal Intuitions. When this is the case, your astral body can no longer be influenced to act after any of the errors that are still whirling around on the astral level. Then it is able to act as a focal point through which the Divine Soul can disseminate influences into the collective consciousness that will help it emerge out of its enslavement to error.

It is with these linkages in mind that you should consider the work related to the Path of Beth. It is of a nature which requires that you give of your light to others to whatever degree and in whatever capacity you are at present best suited. Some portion of Divine Will can, in this way, be developed through you. It can be channeled into the sphere of Binah and there linked with the Briatic Ideals that are appropriate to it and that keep it in harmony with the Divine Creative Elohim.

to Yeso
into

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These Briatic images become relayed as the intuitions of Neshamah to Yesod, its lower counterpart. The Yesod vehicle of you, now transformed into a mirror of Neshamah, becomes an instrument able to disseminate influences into the collective consciousness that will reveal to humanity the nobility, divinity and beauty of its true and eternal Being.

TECHNIQUE

Begin by visualizing yourself as one with the whole Tree. See the White Brilliance of Kether as a crown upon your head. Image the rest of the Sephiroth in their appropriate places in relation to your body. Then intone Eheyeh and give this meditation:

"Oh Thou, Crown of Divinity, Thou Whose radiance comes from out of the Infinite — pour out Thy Light to me . . . let me act as a channel through which Thy benevolence can be relayed to all who still dwell on Earth."

Visualize next the whirling white light, spiraling downward through the Path of Gimel to Tiphareth. Pause there and give attention to the center within your heart. Intone Yeheshuah and give this meditation:

"Within my heart the Light from the Crown becomes the radiating, pulsating, outflowing fluid that is the substance of Love."

Let the whirling white light spiral onward through the Path of Samekh into Yesod. Pause there to let it intensify, then intone Shaddai El Chai and give this meditation:

"Oh Thou Who art the Purified One, receive into Thy sphere this Light that prepares Thee for Neshamah, the Divine Understanding that is forever pure and undefiled."

Let the whirling white light continue to descend until it enters into Malkuth. Intone Adonai and give this meditation:

"Thou art the transformed One, transformed into a vessel of Chaiah, the Wisdom of the Father."

From Malkuth visualize the light ascending again from whence it came. Image it spiraling up the Path of Tav into Yesod. Intone Shaddai El Chai again and then let it continue spiraling upward through the Path of Samekh into Tiphareth. Intone Yeheshuah once again. Image the whirling light now re-entering Kether where it moves in a two-way spiral. See this sphere begin to expand until you are centered within it. Intone Eheyeh once again.

Next visualize yourself as descending into the Path of Beth until you are centered within an aura of vibrating yellow light. Intone Beth (Bayth) on the Note E and give this meditation:

"Oh Blessed and Eternal One! Thy Light pouring forth hath illumined me and made me transparent. Now I can serve Thee in such a way that Thy Will shall, through me, manifest Itself on Earth."

Return to the image of yourself as one with the entire Tree. Perform the Shalom Ritual and then the physical exercises.

##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson One Hundred

(from the transcripts of class lectures by Ann Davies)

The position of the Magician in Key 1 is that of a conscious transmitter of power from a higher source. He represents full comprehension of what Jesus meant by the words, "I have no will save the will of Him that sent me", and, "I do nothing of myself; the Father within me He doeth the works."

As a Path, Key 1 is called the Intelligence of Transparency, a title that suggests this same idea of an instrument or agency for a superior power that does nothing of itself. Yet the high place of this Path, which can be entered only from Kether, indicates the sublime development required in order to serve in such a capacity . . . in order to be able to be so transparent.

The seeming contradiction of high attainment required in order to 'do nothing' begins to resolve itself when we consider some further meanings of בְּהִיר, bahir, the Hebrew word for transparent and some of its connections in the Magical Language also.

Among the other meanings of bahir are clear, bright, brilliant, shining, resplendent, luminous; also lucid, intelligible. All of these are derivations and developments from the idea of light which in Hebrew is אֹר, aur.

Kether, sphere of Eheyeh the Cosmic I AM, is the source of the light in this Path. Its White Brilliance is a concentration of Universal self-conscious energy, which is reflected into the Path of Beth as myriad individualized abodes of its Beingness. We are all, in essence, IT . . . reflections of an identical Light! But what we are in essence is only gradually unfolded so far as manifestation is concerned.

The capacity to reveal that essential Beingness can, in terms of light, be indicated as an increase in brilliance, clearness, luminosity. This increase is linked in the Path of Beth with the house or abode. It is the abode that becomes more light-filled as evolution proceeds. It is the abode that benefits from the attainments of Initiation! Through them it becomes more and more refined in its energy flows . . . more and more orderly in its construction. As this continues it offers less and less hindrance to the clear passage of Supernal Light. Truly is it the perfections of the abodes — physical and finer — that allows more and more Eternal Beingness to shine through into manifestation!

בְּהִיר, bahir, is 217, which is also the value of בְּרִיָּה, briyah, creation, creature, human being. Self-conscious awareness is the capacity which distinguishes human beings from all other creatures on earth. It is this capacity, portrayed by the Magician, that enables us to know what is going on in the world and to take an active part in its evolutionary unfoldment. In relation to the Path of Beth, such knowing and acting is raised to its highest expression by one who has succeeded in becoming this Path!

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217 is also the number of בִּירָה, biryah, royal residence, sanctuary, temple. These meanings are similar to that of Beth as house or abode, but they add the idea of royalty and holiness, of a place where the highest cosmic development can dwell.

This is confirmed by another word that adds to 217, טָבֵר, tabeer, highest point, height, summit; also, that which is piled up or accumulated. Here is reiterated the idea that transparency, the capacity to 'do nothing' in the sense of Jesus' words, is the very summit of attainment and the result of the greatest accumulation of the treasures of initiation.

What are these treasures? As you have certainly realized by now, the treasures are grasp, insight, increased comprehension of the true nature of the universe. These always have a refining effect on the vehicles and a tendency to increase the pulsating life in them; that is, to increase the dynamic power they hold within their individualized limits.

It is this power built into the vehicles as a response to a growing comprehension of spiritual truths that constitutes the accumulated treasures of Initiation. In the Path of Beth this makes possible the interception of a degree of will-force from Kether that would destroy the vehicles of anyone who had not built up to its reception in a gradual way.

The sphere of Binah, to which the Transparent Intelligence descends, is in a certain sense an extension of the Path itself. Both are representative of concentration of force, of the focussing of power through the illumined use of limitation. Binah is the sphere of the activity of Saturn, the planet to which condensation, compression, densification, are attributed. Among the Supernals Binah is the Preserver. She corresponds to the very principle behind all that is retained or accumulated.

The power built into the vehicles by the practices of Initiation prepare the bearer of them to act as a 'true and complete Magician'. When you are qualified to enter this Path, it is as a perfected Master of the Third Order. In the Grade of Master of the Temple attributed to Binah, there has already been established in you a rapport with the creative Elohim, the Divine Beings behind all retention of attributes, all holding of force within the confines of form.

True magical practice is the ability to cooperate with these Beings, to participate in the higher reaches of Mind and comprehend therein the laws whereby forms are continuously created in response to spiritual causation. This level of magical power is possible only for those who have entered the Path of Beth from Kether, who have experienced to some degree 'He who is most Himself' . . . an experience that is the ultimate in selflessness. To ever again act for personal benefit alone becomes impossible when all such action is realized as being the expression of such utter delusion!

Everything you do begins to be influenced by the growing clarity of identification with the Self. The type of thought and feeling forms that you

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give your attention to and therefore direct manifesting power toward, are selected with the goal in mind of creating constructive influences for humanity — influences that will guide as much of it as possible to the place where the Path of Liberation begins.

Having attained to the highest Sephirah on the Tree gives you a unique vantage point, a pervasive insight into all the other Sephiroth. On the diagram accompanying Lesson 2, Kether is alone on the Spiritual Plane. From that summit all the planes and Sephiroth below can be contemplated in such a way that their various attributes are synchronized into a mental picture of what they are as a whole.

For you who are preparing to act as the Magician, this synchronization has special importance. Through the instrumentality of the power concentrated by attention — represented by the Magician's wand — you are able to receive into the focal point of your consciousness a unique will-idea from Kether. It is the seed of some aid to evolution that it is possible for you to have a direct part in unfolding.

All the symbolism of Key 1 is representative of the power of limitation. The practice of true magic requires that you utilize it. Through it you are able to direct all the powers at your disposal — the powers of the 10 Sephiroth and the 22 letters that flow through you and make up your individualized Tree — toward a specific goal. But you must do so in such a way that it brings forth results that remain in harmony with the 'summit' view of evolution that you perceived in Kether.

The Magician is the emblem of this conscious direction of energies. The implement he uses — the wand — is at once indicative of the number 1 and a phallic symbol. As number 1 it is related to Kether, to initiation and beginning, as well as to concentration of force toward a singular goal. As a phallic symbol, active creative force is indicated, the force particularly represented by Chokmah the Father.

This should remind you that Kether and Chokmah, the first and second Sephiroth, represent respectively the origin and active potency of the dynamic masculine Yod. In a similar manner to the way the Kether tip of the Yod extends itself into the Chokmah body of the Yod, Kether extends its potencies into the Path of Beth, which Path is related to Kether by Tarot number and to Chokmah by letter value. This identification of the Path of Beth to Chokmah is further indicated by the titles attributed to Chokmah. A Master of Wisdom is also a Magi or Magician.

In the last lesson we noted that because the Magician represents a Path that comes after the highest Grade of Initiation he portrays the individualized Ego of Tiphareth perfected to a high degree. This is confirmed by the color identity between Tiphareth and Beth and by the self-conscious faculty of mind that they share.

Besides being Kether in extension, the Magician in the Path of Beth is also both the Son of Tiphareth and the Father of Chokmah. He represents then, the Confect Stone of the Wise, אבן, Ahben, the Union of Supernal Father and Individualized Son.

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Now this Path that extends from Kether and partakes of its Primal Will, that is identified with Chokmah and Tiphareth united in Ahben the Stone, has for its destination Binah, the Third Sephirah. We already noted earlier that the 12th Path has many things in common with Binah, to which it descends. Both are indicators of condensation, concentration, specific development, as well as the particularizing faculty and the power of limitation, which are essential to the performance of magical acts. Thus the Path of Beth is related to Binah also.

Binah, although the Third Sephirah in sequence, is the First Sephirah of actual manifestation. It is in a sense the third number one. Kether is the first 'one' as the Primal Will-force, the Indivisible Unity. Chokmah is the second 'one' as the first active dynamic Sephirah, and then Binah is the third 'one' as the beginning of actual manifestation. These three 'ones' are the 3-in-1 or 1-in-3 that make up the Supernal Triad whose numbers, 1, 2 and 3, add to 6, the number of the Son.

Since the Path of Beth is the first to be entered after the highest point of Initiation has been reached, it represents the summation of the three 'ones' of the Supernal Triad. The Magician is their sum and Son! It follows from this that the number one and words connected with it are important in connection with this Path of Beth.

In the Magical Language there are three words for 'one' — a Hebrew, a Greek and a Latin. The Hebrew word for one is **אחד**. Its value is 13 which is quite well known to you. The Greek word for one is **εἷς**, pronounced 'hise', which adds to 215. The Latin 'unus' adds to 67.

אחד, the Hebrew 'one' is also the word for unity. Its value 13 is that of **אהבה**, ahebah, love — particularly expressive of love between the sexes, so that it indicates the attractive power between opposites that is basic in all manifest creation. It indicates also the truth that love is the primary motivation behind everything that comes into manifestation. This love unfolded is the awakened Neshamah, the Divine Soul, that links you to the Elohim.

13 is also the number of **אב**, a form of the word for Father, linking Wisdom to the beginning of the creative process that is motivated by love. **אגוד**, agodah, another word with the value of 13, means to bind, to gather together. It is similar in meaning to **טבר**, tabeer, the accumulation of attributes we found to be related to the Transparent Intelligence. This gives emphasis to the idea that the magical power of a perfected human Ego is a power resulting from the accumulation, or gathering together, of developed attributes.

The final word related to Achad is **גהה**, gayhah, health, wholeness. To be able to perform the works of a Magi is the result of having become perfectly whole, complete, of having unfolded to the fullest the capacities of an individualized human Ego.

The Greek word for 'one' **εἷς**, has the value 215 which is also the value of the Hebrew **אגור**, agurah, to gather together, to accumulate.

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Here is another word almost the same as both tabeer and agodah, indicating that the unity under discussion is made up of synchronized, working-together parts. The Magical consciousness of a perfected human being is the expression of established harmony that enables the Microcosm to mirror the Macrocosm. This is really the same as having achieved the transparency necessary to be able to perform magic for the Hierarchy of Light.

215 is also the value of אֵדִי, excellent, gallant, glorious, noble, superior. Here again words that are superlatives given in relation to one who is able to receive a seed of Divine Will from Kether and, in conjunction with the Wisdom of Chokmah, unite this seed to the Creative Elohim of Binah so that its development is guided by the highest creative processes in the Universe.

The Latin word for one is unus. Its value 67 links it directly to בִּינָה, also 67, the first sphere of manifested creation and the culmination of the Path of Beth. 67 is also the value of יָד, the sword attributed to Gemini, a sign ruled by Mercury, the planet assigned to Key 1. All three of these words — unus, Binah, sword — are related to the idea that the creative process is really a subdivision which takes place within a previously homogenous living substance. Other words we have discussed in relation to the three forms of the number one indicate that the subdivision brings relationships into being which express and preserve — intelligence, order and love.

67 is also the value of the Latin spelling of *Jesus*, He who represents the perfection of the human Ego, the Christ Consciousness in full expression. The literal translation of *Jesus* is 'the nature of that which was, is and shall be, liberates'. He thus portrays one who has completed personal liberation and become a Liberator, one who dedicates all His acts of thought and feeling and will to the transmission of powers that will bring liberation to humanity.

67 is also the value of *natura* the Latin word for nature. The Magician is, in a very definite sense, the portrayer of the purpose behind the creation of humanity by the Life-power. As a partaker in all the forces in the Universe, as a being who exists on all planes from the highest to the lowest, Man alone has the potential to act as an 'image and likeness' of the One Indivisible, and to mediate for that One in the perfecting of nature, which, in its broadest usage, refers to the entire manifest universe.

TECHNIQUE

For this study period repeat the technique outlined in the last lesson.

##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson One Hundred One

(from the transcripts of class lectures by Ann Davies)

Life and Death is the pair of opposites assigned to Key 1 and therefore to the Path of Beth. The relationship between these two expresses the same principle as that behind the performance of the Magic of Light. Magic is the transformation of something from one state of existence to another. So is the alternation between life and death.

Attention, the basic power portrayed by the Magician, is the key to understanding this pair of opposites. It is the key to magical practice also. There is a very real sense in which life is attention and death is non-attention. You are alive to what you give your attention to. What is not in the field of attention does not exist for you, not until you become conscious of it.

Becoming increasingly alive in this sense is the way various ideas are formulated and knowledge about them gained. It is a truly transforming process. It is a magical process also. Recall for a moment your education in some field. Let's take astronomy as an example. Before you made a study of it, if you thought about it at all, your conceptions were dim and barely formulated. After you made it the focal point of conscious attention for an extended length of time, the cloudy, vague concepts were transformed into vivid, vital realizations. Spiritual unfoldment comes about in essentially the same way. Indistinct, wispy feelings about the meaning of something — a Tarot Key for instance — become brilliant, living inspirations after you have made them the focal point of concentrated attention.

This focus of attention — which is essential to gaining distinct knowledge in any field and which can be said to cause a transition from the relative 'death' of a dull, indefinite awareness to the 'life' of bright, alert awareness — can be used to make clear this very transition, to reveal the one existence in you that expresses itself alternately in a cycle of life and a cycle of death.

To a certain extent almost everyone avoids the idea of death. Indeed, most people consider it freakish to do otherwise. Because the subject is not given any real attention, our ideas about it remain obscure and undefined. If, instead of avoiding it, you gave this subject careful attention (which, incidentally, we will do extensively in the next course of lessons) the whole concept of life and death would be transformed for you.

You may suppose that you have thoroughly accepted the idea that death is merely a transition, that life continues in another state after death. Intellectually you may agree fully that death is merely a change in the focus of consciousness, but until you give definite attention to the very process over and over again, until you actually experience another plane of awareness, life after death remains for you a mere concept that you accept primarily because you want to believe that way.

It is an entirely different thing when you experience the transition of consciousness to another state of being. Then the pair of opposites Life and

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Death become for you the alternating cycles of an enduring existence that is born in a new state whenever it dies to an old one.

Close attention to familiar processes of transition in nature prepare you for this experience. Everywhere you look in the plant world, cycles of life and death are continuously taking place. Growing, flourishing plants transit through a cycle of wilting, decaying and then disappear. There they exist as seed or root in a hidden state until they reappear in due season as outer growing plants again.

Careful consideration of and attention to this process in nature — and you are the one who has to give it the careful attention — leads to experiences of enduring existence that are far more than just a belief. Even though you may not be able to make clear to anyone else what you experience through such careful attention, the experience itself has a reality that is just as much fact to you as any accepted fact of the outer phenomenal world.

What has happened is that through attention you are able to pierce through the veils of outer appearance which are the cause of the partial truth that is all that can be gathered about anything so long as knowledge is limited to what can be discerned with the outer senses only.

Forming judgments from partial data in this way is the cause of the manifold delusions that have been built up in the Astral Light as exemplified in Tarot by Key 15. The Devil is related to this Path of Beth as an emblem of the reason for developing magical capacities. You are helped in your spiritual development by those ahead of you in unfoldment so that you can aid the Hierarchy of Light in work that has for its aim the release of humanity from the hypnotic influence of all that the Devil stands for.

The forms of error and evil he symbolizes still have much too much influence, not only over humanity but, because of humanity, over lower levels of life also. As a result of our natural influence by suggestion over elemental entities, many of these tiny lives have been delivered over into enslavement to the Devil. It is our responsibility to free them. That is the meaning of Adam, the Son as the Redeemer whose destiny it is to release the other Kingdoms of nature, both visible and invisible, from the error forms in which they are caught up.

On the Tree of Life, Messiah, the Redeemer, is attributed to Tiphareth, seat of the Ego and sphere where the Christ consciousness unfolds. The active expression of this perfect Christ unfoldment is portrayed by the Magician. In the Path of Beth you are prepared to perform magical works of redemption as a consequence of having completed all the Grades and Paths of Initiation. You are ready to use the power of the fully unfolded inner Tree to help others as you have been helped, to offer all that is able to channel itself through you to the service of humanity and the rest of life also.

There is a direct link between the active expression of the Messiah in the Path of Beth and Key 15, emblem of the object of redemption. As the

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26th Path of Ayin, Key 15 links Hod, sphere of activity for Mercury, Key 1, to Tiphareth, sphere of the Ego and seat of the Messiah. Furthermore, the 26th Path is in a paralleling position on the Tree to the 12th Path. It is as if it were another octave of the same force.

The one, the 26th, links Hod to Tiphareth, sphere of the intellect, to that of the Ego . . . the Lesser Countenance. The other, the 12th, links Binah to Kether, sphere of Divine Mind to that of the Indivisible Self . . . the Greater Countenance.

Hod and Tiphareth, linked by the 26th Path, are spheres whose attributions denote them to be concerned with the unfolding of human consciousness toward the perfection of individuality. They parallel Binah and Kether, linked by the 12th Path, the Path through which Kether first diversifies itself in Binah. This diversity, projected into Hod-Tiphareth, completes itself in the perfected individuality of a human Ego capable of consciously participating in the evolutionary process.

The experiences that develop individuality to perfection in Tiphareth are represented by the Path of Ayin. During the process, during the early stages of this development, much was given form that now needs to be eliminated, that veils consciousness with errors.

The work of the Redeemer is to unveil consciousness, to free it so it can evolve from whatever stage it has presently attained in the various kingdoms of nature to a higher more enlightened form of existence. Concentrated attention, which the Magician represents, is indicated as being the magical power that can dissolve obstructions to the free flow of consciousness upward. These obstructions imprison life in outworn, misconceived forms, forms that have been shaped by the creative power inherent in human feelings and thoughts. Attention, in error, created them! Attention, enlightened, can dissolve them!

The connection between the magical work of redemption that is our concern in the Path of Beth and the area of human endeavor toward which the redeeming energies are directed is indicated by Gematria also. The 26th Path is called the Renewing Intelligence. The Hebrew word for it is מְחַדֵּשׁ, mekhodesh, 358. This is the value also of מָשִׁיחַ, Messiah, the Redeemer.

The Renewing Intelligence is said to 'renew all things which are begun afresh in the creation of the world'. These ideas — renewing and beginning afresh — suggest the true nature of the pair of opposites assigned to the 12th Path. They suggest an enduring something which can be changed from one form of expression to another.

In the very problems that seem to inhibit and limit freedom, exemplified by the Devil, power is concentrated. This power is released through the work of redemption and thereby made available for constructive, renewing work in the evolution of planet earth.

358 is also the number of בֶּן-אִשָּׁה , Ben-Ishshah; 'son of a woman', and of אֲנָשִׁים , anasha, 'of men'. The first phrase links Ben the Son to Binah the Divine Mother. On the Tree, the 17th Path of Zain joins them, a Path that

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is assigned to Gemini, ruled by Mercury. Note in this connection that Mercury, which has its root in Kether, descends through the Mercurial 12th Path into Binah the first sphere of diversity. From there it descends through another Mercurial Path into Tiphareth where its illuminating energy of consciousness is perfected as an individualized outpost of Kether. In relation to renewal and redemption, both phrases, 'son of woman' and 'of men', indicate that humanity is the being in the universe charged with carrying out these works.

358 is also the value of קחש , khoshen. This is the breastplate or gorget of a High Priest that is set with 12 stones corresponding to the Tribes of Israel and the Zodiacal signs. These are attributed, as a whole, to Chokmah. A Magus or Master of Wisdom who performs the work of the Redeemer in the Path of Beth is one in whom the 12 basic human capacities have been fully unfolded in a balanced manner. Because of this high tension cosmic forces can be safely channeled through him in a way that is perceived to be most beneficial to the evolutionary needs of Earth.

358 finally is the number of נחש , nahkhawsh, the serpent. This is another emblem of the force that, when allowed to get caught up — buried — in misconceived forms, is the serpent of evil, but when freed from them, and so released for a higher expression of livingness, becomes the creative energy through which all things are redeemed and renewed.

Ayin is the letter printed on Key 15 which we have been considering as representative of the object of redemption. Its gematria as a letter name, אין , sheds further light on both the problem Key 15 portrays and its solution.

Ayin is the eye that sees outer forms and that can deceive us as to their true nature if we take only the appearance into consideration. The same letters, אין , form a word, Iyane, which means to search, to investigate, to think over, to deliberate. The idea given is much the same as that suggested by the power of attention attributed to Key 1 and Beth. It indicates the often reiterated concept that in the very outer appearance that can deceive us is hidden the truth which unveils itself to careful attention.

The value of אין is 130. This is also the value of ימיניך , yeminihkah, 'Thy right hand'. It refers to man as the creative instrument of God. That is our destiny — indeed, that is what we are all the time! We will be able to express our creativeness more constructively once we liberate ourselves from the cloud of miscreations in which we are still immersed.

130 is also the value of מלאך הגאול , maleawk ha-gawal, the angel of redemption. Here again the devil of mis-shapen thought forms is linked with a being of redemption to give emphasis to the truth that the same power which has enslaved us can become our liberator.

סלם , sullahm, ladder, is also 130. This refers to the ladder in Jacob's dream which is emblematic of the Tree of Life. Those who have completed its ascent have awakened from the errors of dependence on outer appearances only. The former limited awareness — which so much of

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humanity is still caught up in — is realized, by one who has reached the summit of the Tree, as death, in comparison to the plenitude of life that Initiation reveals.

The awakened Magician, acting as Redeemer in the Path of Beth, performs his works of magic to help others know the fullness of life as he knows it. He utilizes his knowledge and powers to awaken them from the 'grave of error'. The very principle of limitation that is the cause of misery to the unenlightened becomes the means through which he focusses attention, concentrates power and thereby increases the vital livingness in a form he is fashioning for the purpose of influencing humanity to seek true liberation.

If attention increases power and livingness, then withdrawal of attention must be required in order to dissolve unwanted forms. This is the balancing factor and the other half of the alternating use of the principle behind the pair of opposites, Life and Death, in the performance of the Magic of Light.

TECHNIQUE

Begin by visualizing yourself as the whole Tree with each Sephirah in its proper place. Now focus your attention on Kether; see it as a shining white sphere above your head. Intone Eheyeh and give this meditation:

"Oh Thou, Divine and Eternal I AM! Illumine me with Thy Beingness that I may do Thy will on Earth."

Visualize the whirling white light of Kether spiraling down through the middle pillar to Tiphareth. Focus attention on the yellow sphere surrounding your heart. Intone Yeheshuah and give this meditation:

"Oh Thou, Spirit of Beauty and Light! Shine forth in me . . . let Thy Beauty express through me . . . fashion me into a Temple for the outflowing of Thy Love!"

Visualize the whirling white light spiraling onward through the Path of Samekh into Yesod. Intone Shaddai El Chai and give this meditation:

"Oh Thou, center of strength and life! My Redeemer hath revealed Thee in Thy true purity and light."

Visualize the whirling white light continue its descent into Malkuth. Intone Adonai and give this meditation:

"Because the Light of Kether descends with me, the veils of outer seeming fall away, revealing Thee in the effulgence of Thy true Glory."

Visualize the light ascending again, spiraling up the Path of Tav into Yesod. Intone Shaddai El Chai and then image the spiral moving upward through the Path of Samekh into Tiphareth. Intone Yeheshuah once again and then visualize the light ascending up the Path of Gimel into Kether where you intone Eheyeh once again.

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Image the sphere of Kether expanding until you are centered in a sphere of its white light. Now feel yourself descending into the Path of Beth until you are centered in an aura of vibrating yellow light. Intone Beth on the note E and give this meditation:

"Oh Thou, Blessed Lord of Life! Thou hast brought me to the place of perfection; Thou hast made me an abode of Light! Let me now serve as an instrument through which Thy redeeming Grace descends and pervades all the planes of Earth."

Return to the image of yourself as the whole Tree. Perform the Ritual of the Golden Cross and the physical exercises.

##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson One Hundred Two

(from the transcripts of class lectures by Ann Davies)

With the 11th Path of the letter Aleph — whose Tarot symbol is Key 0 — a full cycle of Initiatory unfoldment is completed. Every Sephirah and Path on the Tree has now been entered and, just as with the Path of Beth, the 11th, can be entered only from Kether. It, too, requires that you have experienced direct identity with the Indivisible Self.

Also, similarly to the 12th, the 11th is very much an extension of Kether. It partakes of all that you unfolded as Ipsissimus. Furthermore, just as Aleph follows Beth, in the reverse sequence we have been following, so does your work in the Path of Aleph require that work in the Path of Beth be first completed.

There are several links of connection between these two Paths, both of which descend from and are extensions of Kether. First of all, they share the same yellow color attributed to air, the element that has its root in Kether and for which Key 0 is the Tarot emblem. Second, Key 1 is attributed to Mercury and Key 0 is Uranus, Mercury's higher octave. Third, Mercury rules in Gemini, an air sign and Beth, its Path, represents a perfected state of the Human Ego that is centered in Tiphareth — another Sephirah of air. Finally, Key 0 and Key 1 are connected through the Gematria of בְּהִיר, bahir, transparent, which we discussed in Lesson 100. 217, the value of bahir, is also the value of אֵוֵר, aveer, a Hebrew word for air that has special connection with Aleph.

Aveer is particularly representative of atomospheric air, the air that is controlled in magical practices. In the Path of Beth you established yourself as a Transparent channel between Primal Will in Kether and the original condensing, shaping forces in Binah. This prepared you to become, in the Path of Aleph, the link between Primal Will and the original life-giving forces in Chokmah.

Aveer, as atmospheric air, is the emblem of 'space' which seems to be empty and void but in reality is the subtle container of all else. It is linked through 217, the number that linked it to bahir and Key 1, to אֵוֵר, uri, also, which means fiery, lustrous. This is the Hebrew equivalent to the Greek photinous; lustrous, bright; a word derived from phos, light. Uri is by these meanings directly related to the meaning of the Intelligence name for the 11th Path, which is מְצַלְחֵת אֵוֵר, sakel matzakhtzokh, the Scintillating or Fiery!

In the Bible, Uri is a proper name. In 1 Chronicles he is called the son of Hur, which is the same as Koor, son of Isis and Osiris, and therefore aligned with Tiphareth the central Ego. Uri is the light-filled Ego, illumined by knowledge and so, unfolding more and more understanding of the Cosmos. Uri, in turn, is the father of Betzaleel, בְּצַלְאֵל, the skilled artificer of the Mosaic tabernacle. This latter name refers, as indicated by the meaning of its separate letters, as we shall see, to a perfected Human Spirit, one who has become proficient in exercising dominion over the powers of air. To

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wield such dominion means that these forces have been brought under perfect control and equilibrium within the sixfold Human Spirit. This is a perfection exemplified by the work of the Magician which you have just completed in the Path of Beth.

Let's investigate the name **בצלאל** , Betzaleel, a bit further for in it is indicated the basic qualifications you are to unfold and the particular service to life you are preparing to exercise in connection with the Path of Aleph.

בצלאל , Betzaleel! Note the letters as they relate to Tarot. First there is Beth, the letter of the Magician. Combined with it are four letters . . . Tzaddi-Lamed-Aleph-Lamed . . . related to the element of air.

Tzaddi is Key 17, meditation, emblem of the means through which the forces are gathered for building a tabernacle fit for the highest Spirit to dwell in. Lamed is Key 11, symbol of equilibrium, a faculty which, in connection with the forces of air, enables you to have dominion over them. Aleph is the emblem of air itself and here particularly related to aveer, the atmospheric air whose living forces are the subject that is to be equilibrated.

Aleph is followed by Lamed again, a letter which also refers to Karma and therefore to the comprehension of its workings. Through such comprehension you are able to perceive the consequences that will logically follow after a given cause and then to initiate such causes as will bring about the desired consequences. This is one definition of magic.

Equilibrium is said to be the secret of the Great Work. Through its use you gradually eliminate or 'fry' the seeds of negative Karma. This requires their total dissolution at one stage so that they no longer have power in any level of the sixfold Ruach, the airy Spirit of you in Tiphareth, whose perfectly poised positioning is the Tabernacle completed.

This airy Spirit of perfection is what enables you to act as a clear channel through which the higher vibratory ranges of Air, descending from Kether, can be brought into contact with the Air of Yesod. It is in the Yesod level of Air that the negatively expressing activity patterns are found, those that need to be altered in order to liberate the collective level of human consciousness from delusion.

This analysis of Betzaleel indicates that it is a name which alludes to an Initiate who is also an artisan in the workings of Air. It represents one whose self-conscious awareness is able to reach up into the Path of Aleph and partake of its insight into the powers of Air.

Thus the Zohar says of the name Betzaleel that it should be understood as meaning Betzel El, "in the very shadow of God". It goes on to say that he who is so described is ". . . the Righteous, who sits in the shadow of Him whose name is 'the Highest God'".

Such an Initiate can, while centered in Tiphareth as the mediator between Kether and Yesod, perform works of dissolution learned in the

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sphere of Aleph. This refers to a complete dissolution that reduces to utter formlessness . . . to the Aleph state. It pierces through to the inmost life essence of all that is expressing in Yesod. It dissolves the veiling, outer forms of things so that the Originating Spirit can shine through.

When the Path of Aleph is open to you, so is the Path of Beth! From Kether you can simultaneously descend into Binah and Chokmah, thus activating the Supernal Triad of communion with the Three aspects of the Indivisible One.

Within that Triad the Creative Elohim of Binah, who are seven, intermingle with the Star Beings of Chokmah, who are twelve. These combine with the Supernal Roots of the Elements, who are three, to make up the twenty-two forces from which the whole Universe unfolds.

In the Sepher Yetzirah, Chapter 2, Section 6, on Betzaleel we read: "He created from the formless and made the non-existent exist; and He formed large columns out of intangible air. This is the token: He beheld, exchanged and brought forth the whole creation, and all objects (by means of) one combination of letters, the token of which is the twenty-two elementary substances derived from the substance of Aleph."

You who have labored long to enter into communion with the Third Order are now, symbolically at least, prepared to act as Their emissary, to transmit forces in forms inspired by that communion — forms that will dissolve the errors, equilibrate the imbalances and build up the Love-Wisdom influences in the Yesod level of Air, the level in which human consciousness is one with Nephesh Chaiah, the Breath of life which is the vital principle common in plants, animals and man.

This vital principle is the particular expression of the Life Breath indicated by אֵלֶּיךָ, ever, which by metathesis becomes אֵלֶּיךָ, Uri. It is the fiery, lustrous aspect of the Life Breath descending from Kether that merges with the Nephesh Chaiah of Yesod to produce Ruach, the Human Spirit, the self-conscious Ego of humanity. That Ego, in the allegory we have been discussing, is Hur who fathers Uri by becoming illumined with knowledge and filled with love.

Uri then, through further labor and development, fathers Betzaleel, the artisan skilled in the workings of Air. He it is who is qualified to build forms for the Tabernacle of God which is, in its fullest meaning, the emblem of the perfected state of the whole human race.

The Bible says of Betzaleel that he is "filled with the Spirit of God, in Wisdom and in Understanding and in Knowledge and in all manner of fine workmanship". Fine workmanship indicates dexterity and discrimination which are Mercurial qualities and, as we have seen, both Beth and Aleph are related to Mercury, especially since both emanate from Kether, root of Mercury as well as of Air.

The building of forms for the Glory of the World is an aspect of the work of Redemption which we began in the Path of Beth. The Talmud also

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says of Betzaleel that he ". . . understood the combinations of letters by which heaven and earth were created . . . as it is taught in the Sepher Yetzirah." This reference to the Sepher Yetzirah indicates that Betzaleel has to do with the power of controlling the vibration of atmospheric air through sounds and words.

Now let's return for a moment to the other words whose value, 217, links them with eveer, Uri and bahir. They refer particularly to humanity as the royal residence (biryah) and the summit (tabeer) of the process that merges the higher powers of air with the lower in a being — humanity — that is able to participate in the creative process, that is able to 'understand the combinations of letters whereby heaven and earth were created'.

How do we so understand these combinations? By having unfolded the capacity to enter into communion with the Divine level of whatever we observe. When you are able to 'converse' with the Divine Beings, Principalities, Archangels and Angels behind all that expresses in Nature and the Cosmos, you share in Their vision of the perfections that are to be. Thus you are able to aid in the fashioning of forms that will bring these perfections to fruition.

You who have become receptive to the light emanating from the Third Order have been blessed by the Grace of God. With this blessing comes responsibility also to increase manifold your efforts to express those qualities which you know to be in keeping with the Age of Light and Love now on the increase.

TECHNIQUE

Start the visualization by blending yourself with the Tree: Kether, Chokmah and Binah surround your head; Chesed and Geburah are at your shoulders; Tiphareth envelops your heart, Netzach and Hod your hips, Yesod your genitals and Malkuth is at your feet.

Give attention now to Kether, a brilliant, whirling white crown upon your head! Intone Eheyeh and give this meditation:

"Oh Thou, Life Breath of the Eternal! Thou hast breathed Thy Life in me! Forever am I a part of Thee!"

Visualize the brilliant, sparkling white light now spiraling down through the Path of Gimel into Tiphareth where it whirls round and round in that yellow sphere. Intone Yeheshuah and give this meditation:

"Thou art the Christ dwelling within! From Thy Presence in me Truth and Beauty shine forth, strengthening their Presence in the Vital Soul of Life."

Image the spiraling white light continuing to descend through the Path of Samekh into Yesod where it whirls round and round within that violet sphere. Intone Shaddai El Chai and give this meditation:

"All that lives in Air and Sea and Earth is a part of Thy Vast Being and a part of my lesser being also."

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Whirl the spiraling white light through the Path of Tav into Malkuth where it moves round and round. Intone Adonai and give this meditation:

"Thy body is a receptacle filled with Light. Blessings pour into Thee from all the Spheres above."

Visualize the spiraling light ascending again up through the Path of Tav into Yesod. Intone Shaddai El Chai again as it whirls round and round within that sphere. Continue to whirl it upward through the Path of Samekh into Tiphareth. Intone Yeheshuah. Spiral it upward through the Path of Gimel into Kether. Intone Eheyeh.

Now image the white sphere of Kether expanding until you are centered within it. From that position visualize yourself descending into the yellow Path of Aleph. See it as bright with light, but paler in tone than the yellow of Beth. Centered within an aura of this yellow light intone Aleph (Awleh) on the note E and give this meditation:

"Thou art the essence of lightness, the airy Spirit of Divinity that invisibly pervades every form and all the space between."

With the Path of Aleph now open return to the visualization of yourself as one with the whole Tree. Focus attention on the white sphere of Kether above your head, intone Eheyeh once again and then visualize its spiraling white light descending simultaneously through the Paths of Aleph and Beth into Chokmah and Binah. See it spiraling round and round within these two spheres for a moment and then whirl the light from both of them into the Path of Daleth so that it reciprocates between them. Intone Yod Heh Vav Heh and Elohim and give this meditation:

"Oh Thou, Supernal Lights of God! Fill me with Thy insight into Spirit! Pervade me with the blessing of Thy interacting Love!"

Now simultaneously again visualize the spiraling light descending from Chokmah and Binah through the Paths of Vav and Cheth into Chesed and Geburah. Visualize it spiraling round and round within these two spheres for a moment and then reciprocating between them through the Path of Teth. Intone Al and Elohim Gebur and give this meditation:

"With a Strength that is always beneficent I perform works for the World in Thy Holy Name."

Next, simultaneously as before, visualize the spiraling light descending from Chesed and Geburah through the Paths of Kaph and Mem into Netzach and Hod. Whirl it round and round in these two spheres and then visualize it as interacting between them through the Path of Peh. Intone Yod Heh Vav Heh Tzabaoth and Elohim Tzabaoth and give this meditation:

"Thy Scintillating Light fills my soul with warmth and my mind with alertness. Let these blessings from Thee pour out from me and illumine some portion of the World."

Now visualize the spiraling light descending simultaneously through the Paths of Qoph and Shin into Malkuth. Intone Adonai as the light, whirling in from the two outer Pillars, co-mingles in the four-colored Malkuth; then give this meditation:

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"In Thy sphere dwells hidden, the Crown of White Brilliance, mingled with colorings from all the Spheres between."

From Malkuth let the light ascend the Middle Pillar again. Whirl it through the Paths and round and round in the spheres, intoning the Divine Names again as you ascend back up to Kether and complete thereby your descent through the outer Pillars and your return up the Middle Pillar.

Finish this time by giving your attention to Tiphareth and then, from that center within your heart, pour out golden light to all six directions of Space. Within that golden radiance is concentrated the power of Spirit, formulated specifically to kindle a yearning for Truth and Love and Liberation in all who dwell on Earth.

##

MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson One Hundred Three

(from the transcripts of class lectures by Ann Davies)

The Path of Aleph links Kether to Chokmah, the two Sephiroth attributed to the fiery letter Yod. Although Aleph is primarily a Path of air emanating from Kether, Root of Air, like Kether it is related to fire also. This is indicated by its Intelligence name מַצִּיחִי, Matzokhtzokh, which translates Fiery as well as Scintillating.

Matzokhtzokh is from a root, מִצַּח, to glare, to reflect brilliantly the light and heat of the sun; to be dazzling white. As the extension of Kether, Aleph reflects its White Brilliance. In Key 0 the white sun in the right-hand corner portrays Kether as the Central Spiritual Sun.

In this reflecting capacity Aleph is akin to Chokmah also, the Sephirah to which it descends. Chokmah, as the number 2, is the primal emblem of reflection, the sphere wherein the Self, at the beginning of a cycle of active expression, first reflects itself to itself. What it reflects upon are the potencies and capacities that it is in Itself. These Self reflections are activated when Yod, as a point in Kether, is extended, via the Path of Aleph, into the sphere of Chokmah, to which the body of Yod is attributed.

These self-reflections become the Wisdom upon which the new cycle is based. Aleph, the Path through which they are brought into activity, is, as a letter name, the ox, an emblem of cultural power. In ancient times oxen were implements of agriculture which is basic in civilization. Cultural power represents development inherited from the past. In relation to the 11th Path, the Life-Breath, which stirs Chokmah into reflective activity, contains within it as a formless essence capacities and orderings developed in past cycles of the Life-Power's manifestation.

An ox begins life as a bull which is symbolic of untamed creative force. However, an ox is also an emblem of tamed natural forces, forces brought under the discipline of order. In relation to the beginnings of a cycle of manifestation, all that has once been ordered in past universes out of the Primal Chaos continues to be so ordered. Nothing that the Life-Power unfolds through ages of manifest experience is ever lost. It becomes part of the formless remembrance that reproduces itself each time the Universe is re-established.

The Path of Aleph is portrayed in Tarot by the Fool, a name that comes from the Latin follis, a bag of wind. It refers, for one thing, to the lungs as similar to bellows, an instrument used to stir fire with air. This is the office of the lungs in the body. This is expressive also of the way the fires of latent capacities are reactivated when a new cycle of manifestation begins.

Through the Path of Aleph the Life-Breath stirs the all-potential fire of Kether into the active fire of Chokmah. Within that Breath is the essence of past cycles. This essence, combined with Primal Will — the goal to be developed in the new cycle — becomes the Life-Force, Chaiah, which pervades all the Sephiroth that follow Chokmah on the Tree.

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The pervasiveness of inherited Will and Wisdom is expressed also by the letter Yod — attributed to both Kether and Chokmah. It is a part of every one of the 22 letters of the Hebrew alphabet which, as a whole, is emblematic of the sum total of forces expressing in the Universe.

What has just been indicated as the way the Universe reactivates potencies developed in past universes holds true for the Microcosm also. All that you have unfolded in past lifetimes is reactivated as inherent capacities each time you enter incarnate existence.

When you truly 'possess' the Path of Aleph — which in these lessons we are possessing only as a foreshadowing — you will perceive consciously these connections with the past. From the height on which the Fool stands you can see far back along the path you have traveled, as well as forward to where you are going.

The symbolism of Key 0 portrays the Life-Power as it begins a new cycle of manifestation. It is also the portrait of one who does fully possess this Path. Such a one is able to distinguish the temporal from the eternal in all things — to distinguish the transitory garment from the immortal Spirit dwelling within.

Note his tunic. It is the black of veiled truth. It represents the transitory, the garment that is essential in order to manifest at all, in order to extract riches for the eternal from experiences in the transitory. Upon this garment is a wheel design emblematic of what we have been speaking of. The re-established universe — the garment in which 'God clothes Himself to come down' — holds within it the cultural power from past cycles or wheels, as they are also called.

The Intelligence name of the 11th Path indicates, as we have seen, that the Life-Breath is fiery. What this in turn indicates is that it carries within it light and heat from Kether, the Central Spiritual Sun — the Sun behind all manifested Suns. Light and heat are emblems of conscious intelligence and will-force. Through the Air of Aleph this light and heat from Kether are transmitted into Chokmah, which is receptive or feminine in relation to Kether.

In Chokmah the Cosmic potencies are concentrated in the stars that make up the sphere of the Zodiac. From them streams the Life-Force, Chaiah, that carries the Cosmic light and heat and inherited Wisdom in a form that can be received by the worlds and planes below.

In one relationship the wheels on the tunic of the Fool are emblematic of the Zodiacal constellations attributed to Chokmah. The Life-Breath first clothes itself in the constellations as it prepares to 'come down'. All the innumerable stars in the sky are extensions and reflections of the Central Spiritual Sun, just as Chokmah is a reflection of Kether. In the same way all the Cosmic Beings indicated by the Divine Names, Archangelic Names, etc., are extensions and reflections of the One Eternal Being, the Indivisible Self in Kether.

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The radiations from the Stellar regions pervade and permeate every inch of space. Air as primordial space is the vehicle, the carrier of this radiance that holds within it the wisdom of Cosmic Beings. Through spiritual unfoldment you become able to intercept the more intense frequencies of Stellar radiation. These are the frequencies of Superconsciousness.

In this way you 'converse', as it were, with the Causative Spirits behind the manifest Universe. The Divine Being that is uniquely related to whatever you truly give attention to is able to reveal Itself to you, to 'speak' of the Ideal It is working to perfect in the planes of name and form.

It is by entering into communion with Divinity in this way that you are able to perceive the goals related to the incoming Aquarian Age and to begin fulfilling the destiny of the Human Ego by acting as mediator for the 'workings of the gods'.

This communion with the Angelic Kingdom is designated as being among the powers and privileges attributed to one who truly possesses the Path of Aleph. Thus in the Ancient Qabalistic text (quoted in 32 Paths) concerning the 11th Path it is written that ". . . It is the essence of the veil placed before the dispositions and order of the superior and inferior causes. He who possesses this Path is in the enjoyment of great dignity for he stands face to face with the Cause of Causes."

Also from a 16th Century manuscript on the powers and privileges related to each Path of Aleph, it is said that "He beholds God face to face, without dying, and converses familiarly with the seven genii who command the entire celestial army."

Through linkage with the Divine level you begin to perceive the order of the Creative Hierarchies in Nature and the Cosmos. You become familiar with beings on the more subtle planes who never manifest physically, who have etheric, astral or mental 'bodies' as their most condensed form.

These beings hold within their consciousness the wisdom of past ages in which they have participated. To attune to them is to experience the developing cycles behind the present state of things. You perceive, for instance, how the various vehicles that make up the sixfold Human Spirit are connected with various star systems, planets and groups of creative beings.

This linkage with the Creative Hierarchies and their wisdom of the Cosmos prepares you to act as a conscious mediator for them, to serve as an instrument through which beneficent forces can be directed for furthering the evolution of Earth. What you realize, however, as your attunement to superconscious Beings becomes more pronounced, is that humanity, with its natural influence over the lower kingdoms, cannot adequately aid them as a mediator for their divine levels until humanity itself is more liberated from error.

This is why the primary goal of the Third Order Masters at this time is to find and train human beings who show readiness and aptitude in the work

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of transforming the Vital Soul level of humanity. With its transformation the furthering of the goals of the lower kingdoms will be assured.

The Path name for Aleph and its Gematria indicate some of the ways in which you can place yourself in the service of humanity. What you do now to the best of your present ability prepares you for actual possession of the 11th Path. The care with which you monitor your feelings and thoughts can pour beneficent influences into the collective level of human expression.

Matzokhtzokh, meaning Fiery, given as the Intelligence name to a Path of Air, is significant. This linkage is shown also by the Hebrew letter Shin and Key 20, attributed to the element of fire. It has for one of its titles the Fiery Life-Breath. Through understanding of this linkage of air and fire the way to develop and maintain carefulness in your personal feelings and thoughts is indicated.

One important fact to realize is that your thoughts and feelings have a significant effect. From the vantage point represented by the Foo' you begin to grasp the truth that every thought and feeling is an influence projected upon the World!

The two elements merged denote the effectiveness of constant watchfulness and sustained effort. When you remember that every thought and feeling makes a difference, you are more likely to sustain your watchfulness. Continuous remembering is like the air that keeps the fire of active compliance steadily glowing. Repetition and regularity are exemplified by steady, even breathing that almost always accompanies the expression of the constructive fire qualities — courage, emotional control and strength of will!

These ideas are emphasized by some words and phrases whose value is the same as Matzokhtzokh which is 242. This is the value of אַרְיֵאל, Ariel, the Angel of the element of Air. His name divided thus becomes אֶרֶב-יָאֵל, 'The Lion of God'. An animal related to strength and fire is linked with an angel of Air.

The lion is an emblem of the whole range of forces active below the human level. Air is an emblem of consciousness since the entire Middle Pillar is attributed to it. The ascending consciousness, the unfolding of awareness and intelligence is the Breath, Ruach, the Human Spirit that is bringing the powerful forces below up to serve Spirit and Divinity as they are destined to do.

242 is also the value of אֵל גְּבוּרַת, El Gebur, Mighty God. This title further emphasizes the type of power that is active in the projection of beneficent influences. Gebur relates it to Geburah, sphere of Mars and of Volition. It is also related to Key 8, Strength, which portrays the lion. The Vital Soul powers of the lion are the source of volitional strength and will as they ascend through the instrumentality of the consciousness powers attributed to Air.

In essence it is the generative power of Mars — a fiery planet, and Yesod — an airy Sephirah. This power, consciously directed, becomes the mental and volitional strength of a Greater Adept. It is this strength that

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enables you to successfully control both thought and feeling activity so that it is not only constructive but also effective! Thought forms of Truth projected into the collective consciousness with sufficient strength of will become reproductive! Intensity is the keynote! The more power you project with your thought forms, the more powerful inspirations they will prove to be.

242 is also the value of זכריה, Zekariah. This is the name of the prophet. Literally its meaning is 'God has remembered'. It refers to Cosmic memory as that retention of cultural powers from past cycles which fills Chaiah with Wisdom. Memory is reproductive and so, then, is Wisdom. Through right recollection wisdom develops and grows. It becomes food for inspirations that are based on the past but, rightly comprehended, illumine the future for you.

Zekariah is a prophet. Perception of the past reveals certain measurements, sequences, cycles, repetitions. Future periods can be discerned from accurate interpretation of the past, just as, in an outer way, exoteric astronomers can predict happenings in the sky from patterns already set.

This brings us to a phrase that adds to 242, קו ל קו, Qav la-qahv, 'line for line', Isaiah 28:10. It connects the name of the 11th Path with Chokmah from another angle. Chokmah, as the number 2, is the geometrical emblem for the line which extends the point. It refers also to the lines in the heavens related to Chokmah as sphere of the Stars.

What is suggested by this phrase is the effectiveness of accurate measurement, as depicted by the stellar regions, when it is applied to the feeling and thought natures. The seemingly mechanistic accuracy displayed by the heavens is quite another thing when it is transferred to these subjective realms. Those who think that order and measurement, in themselves, kill out warm feelings and inspirational thoughts have just not yet experienced the soaring joy and love-filled ideas that ascend from deliberately controlled thinking and feeling, directed toward a specific Spiritual subject.

The message of the stars is the truth that consciously imposed disciplines build strength and power into the Human Spirit so that it becomes more and more able to serve as an instrument through which Divine Beings can pour out benedictions and illuminating light for the evolution of the World.

Through such outpourings, descending by way of those Egos who have prepared themselves to receive them, the influences will gradually prevail that bring humanity — and all those below us who depend on us — to the goal set for this cycle of manifestation.

TECHNIQUE

For this period repeat the meditations and rituals outlined in the last lesson.

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MEDITATIONAL ASCENT ON THE TREE OF LIVINGNESS

Lesson One Hundred Four

(from the transcripts of class lectures by Ann Davies)

This lesson is the final one of our "Meditational Ascent on the Tree of Livingness". We have traveled upward and inward through every one of the Paths until now, in the 11th, we stand with the Fool on a pinnacle of attainment. We have completed a cycle of unfoldment by having reached this height. Now, like the Fool, we should begin looking toward another height. He has turned his attention to the new adventure upon which he is about to embark.

Key 0 is thus an emblem of both completion and new beginning. This is true also of the final Key of the Tarot series, Key 21. It, too, is an emblem of the goal completed, of spiritual attainment reached through union with the inmost Center. Yet, as a Path on the Way of Return, Key 21 is the first one entered from Malkuth, the first one in which attention is turned inward away from physical sense phenomena only.

There is a close link between these two 'beginning and ending' Keys that is shown by their astrological relationships. Key 0 is Uranus and Key 21 is Saturn, the planets that rule jointly in Aquarius the sign of Man and of the New Age.

They are also the first and the last Key of the Tarot series. Since the whole of Tarot is a portrait of Man, the implication is that in the Age now dawning, the role of humanity in the Universal scheme will more perfectly fulfill its destiny. It is called the Age of Brotherhood because that word gives some impression of the harmony and cooperation that is destined to take place.

Our spiritual work is very much concerned with helping humanity enter the New Age prepared to utilize its forward-moving energies. Whatever we are able to do that awakens human consciousness to the unifying Christ within is a step toward Brotherhood. The actual accomplishments of our efforts may not be very noticeable, so far as physical plane expression is concerned in the present, but nonetheless it is the actual forerunner of the New Age consciousness.

We have in the two Keys, 0 and 21, much that is prophetic and much that indicates the particular work that will be most helpful in preparing for the New Age. Both Keys, as we have seen, are indicative of beginning and ending, but each in its own fashion.

Key 0 emphasizes ending as a preparation for a new beginning. The Fool is on the same peak as the Hermit who marks a certain cycle of mastery attained. With the completion of this course you stand upon that peak. In his wallet the Fool carries the extracted wisdom from the journey he has just completed. What you have garnered in spiritual unfoldment from ascent through the Grades of our Order has enriched and transformed you and prepared you for a further journey, for another aspect of knowledge.

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This preparation can best be focussed for your present needs by quietly contemplating the changes that have taken place in your personality. In doing this, remember that the alterations you are looking for will be subtle and outwardly slight. Look for differences in such things as your feeling and attitude toward everyday acquaintances. Observe the way you react to people, problems, emergencies, frustrations. See if it is not different from the way you reacted before you began this course.

These seemingly minor changes — seemingly because they are not world-shaking or outwardly dramatic — are far more important than they appear on the surface. They are the actual, extracted fruits of spiritual development whose seeds you take with you to multiply and flourish in a new cycle.

So, during the meditational periods devoted to this lesson, endeavor to look back along the Path that lead you to this height and see what has taken place. This will prepare you to turn your attention toward the new course of lessons, when you begin receiving them, with the eagerness and expectancy of the Fool.

Key 21, the other Tarot symbol for beginning and ending, is also the symbol for limitation, a principle that needs to be understood in its constructive sense so that its power for good can be utilized.

As the pair of opposites Dominion and Slavery and as the emblem of Cosmic Consciousness, Key 21 represents the beneficent effects of limitation when it is used to gain dominion over the lower nature and liberation from enslavement to delusion.

The World Dancer is free at the Center because order has been established! The sum total of universal forces — represented by the 22 trefoils — have been woven into a wreath of Victory. Their orderly arrangement and stabilized interrelationships are the result of deliberate use of limitation . . . limitation used to bring previously chaotic and wayward thoughts, feelings and activities into disciplined and correlated expression. This establishes order within and between the several vehicles of the Human Spirit and this, in turn, is the means through which that Spirit is gradually set free.

The freedom expressed by the World Dancer correlates with the freedom of the Fool. His is the result of wisdom gained by climbing the mountain of experience. Hers is the result of wisdom unfolded by establishing order and harmony. In reality they are one and the same.

What each of them expresses as freedom, however, is also indicated as being a relative accomplishment. The Fool looks upward. The fruits of past experience have enabled him to reach a vantage point that reveals a higher peak and a further goal that he did not even know existed until he had ascended to his present place.

The freedom experienced by union with the Central Self and represented by the World Dancer is shown to be similarly relative, similarly

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expandable. Union with the Self has always been the highest Reality. Through the application of deliberate limitations on the lower personality the individualized 'I' within you is able to become conscious of this Reality.

It is your awareness of unity that is indefinitely expandable . . . that is always only relatively complete. The World Dancer is clothed in the letter Kaph, emblem of comprehension. Your comprehension of what is included within that Indwelling Presence continuously expands and, with it, your conception of freedom expands.

Truly does freedom unfold as your grasp of the order of the Cosmos unfolds. When you begin to see it in all its levels and gradations of life you are also able to distinguish the lines of descending influence and the place of the Human Spirit within those lines as mediator for the Causative Beings above.

This knowing is developed in harmony with the highest realization of unity when it unfolds through alternating the principles expressed by Keys 0 and 21. Key 0 portrays the view from above, the generalized, inclusive view of the Universe as a whole. Key 21 portrays the condensed view, the awareness of the details and variations that are active within that whole.

Through the alternation of these principles the quality of your comprehension unfolds so that it includes both the details learned from the limited view and their interrelationships revealed in the expanded view.

This twofold comprehension prepares you to act with accuracy and insight as a mediator for the Divine levels. It fits you to so grasp the incoming evolutionary requirements that you can be used as an instrument within whose consciousness forms can be developed . . . forms that are potent enough to influence humanity and prepare as much of it as possible for the New Age. Thus do you come into your birthright as a coadministrator with the Supernal Beings in the work that is preparing Planet Earth for the New Age. You come into it as a Human Spirit in whom the Fool and the World Dancer are equally unfolded and active.

TECHNIQUE

Since this visualization will be the final one given with this Course we will outline it in such a way that all the Paths are re-entered and thereby synthesized into a unity. You should continue to perform this visualization as part of your spiritual work for the World. When you have the imagery perfected to where it rises easily before you (and you will be receiving visual aid for this with the next mailing) endeavor to give your own meditations in place of the ones given here. That is, try to give utterance to spontaneous ideas that arise in connection with the various Sephiroth. You will be preparing the way for receiving illuminations that are uniquely related to your individual unfoldment.

Begin the visualization by becoming one with the entire Tree. Kether, Chokmah and Binah encompass your head; Chesed and Geburah are at your

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shoulders; Tiphareth surrounds the heart center; Netzach and Hod are at your hips; Yesod is at your genitals and Malkuth at your feet.

When the whole of the Tree is established in this way, give your attention to Kether, the White Brilliance above your head. Intone Eheyeh and give this meditation:

"Oh Thou, Vast and Eternal One who dost encompass the Universe . . . Thou art also the Simple Point, without dimensions, indwelling the center of all that is."

Next visualize the brilliant, scintillating White Light of Kether spiraling simultaneously through the yellow Paths of Aleph and Beth and pouring into Chokmah and Binah. Visualize these two Sephiroth illumined by the flow that is spiraling into them until they glow with inner light.

When you have them glowing, visualize the light in each of them flowing simultaneously into the green Path of Daleth, setting up a reciprocal, spiraling activity and also completing the lines of the Supernal Triad. With this visualization continuing, intone Yod Heh Vav Heh and Elohim and give this meditation:

"Thou art the Divine Parents of all that enters into manifestation. Thy love for all that proceeds from Thee is a promise of ultimate Glory and Consummation."

With your attention still centered in the glowing spheres of Chokmah and Binah, visualize light-energy spiraling simultaneously from them into the Paths of Zain and Heh, then pouring into Tiphareth at your heart center. Intone Yeheshuah as you now focus attention on the triad of Chokmah, Binah and Tiphareth and give this meditation:

"I am the offspring of Divine Parents and the beauteous mirror that reflects the Crown."

Return the focus of your attention to Chokmah and Binah. Now visualize the spiraling light from these two spheres simultaneously descending through the Paths of Cheth and Vav into Geburah and Chesed. Image these latter two spheres now glowing with inner light. When you have them glowing visualize light pouring out from them simultaneously into the yellow Path of Teth in a reciprocal flow. Intone the Divine Names Al and Elohim Gebur and give this meditation:

"Thou art the receptacles of Divine Wisdom and Understanding. From Thee Strength and Beneficence pour into the Heart of all Humanity."

Focus your attention once again in the spheres of Chesed and Geburah and this time visualize the light-energy spiraling from them into the Paths of Yod and Lamed, pouring into Tiphareth and thus completing the lines of the Egoic Triad. Intone Yeheshuah once again and give this meditation:

"Thou art the Golden Light expanding within my heart . . . expanding to embrace Wisdom and Understanding pouring in from the Supernals . . . expanding to embrace also Mercy and Strength entering from the Pillars that bear their Names."

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Next, with your attention focussed in Tiphareth, visualize the spiraling energy pouring simultaneously through the Paths of Nun and Ayin into the spheres of Netzach and Hod. Visualize these two spheres becoming luminous with inner light.

Now return the focus of your attention to the spheres of Chesed and Geburah. From these two, visualize light energy spiraling through the Paths of Kaph and Mem and entering into Netzach and Hod. There the added light enhances yet further the radiance of their inner glow.

Focus your attention on these two glowing green and orange spheres. Then, from out of them, visualize the spiraling energy pouring simultaneously into the Path of Peh where a reciprocal activity is set up and the Triad composed of Tiphareth, Netzach and Hod is completed. Intone the Divine Names Yod Heh Vav Heh Tzabaoth and Elohim Tzabaoth and give this meditation:

"Thou art the spheres wherein thought and feeling for this World become distinct. Thou hast become a vessel of Glory reflecting the Golden Triad of the heart."

Now, from the spheres of Netzach and Hod, visualize the spiraling light energy whirling simultaneously into the Paths of Tzaddi and Resh, then, entering into Yesod and causing that sphere to glow with inner light. Intone Shaddai El Chai and give this meditation:

"Thou art my sure Foundation, purified by Inner Light. Thou hast become a flawless mirror, a reflector of Divine Images sent down to Thee from above, from the sphere of the Christ dwelling within my heart."

Return the focus of your attention to the spheres of Netzach and Hod. From them visualize the spiraling light whirling simultaneously into the Paths of Qoph and Shin, radiating through them and then entering into the four-colored Malkuth at your feet. Like all the spheres above, see it become luminous with inner light. Intone Adonai Melek and give this meditation:

"All that flows into Thee originates in Kether, the Primal Crown! Thou art as a Rainbow differentiated from Its White Brilliance! The Indivisible One embraces Thee within Its boundless, protective expanse."

Now, from Malkuth, visualize the spiraling light-energy begin ascending through the blue-violet Path of Tav and entering into Yesod. As that sphere glows again with inner light, intone Shaddai El Chai. Pause for a moment to receive of its unique quality and then allow the spiraling light to continue its whirling ascent through the Path of Samekh into Tiphareth. Intone Yeheshuah as you pause to experience the warm glow of life-embracing love that arises within the heart center.

Now visualize the spiraling energy continuing its upward course through the Path of Gimel until it returns to Kether. Intone Eheveh once again as you feel yourself poised within Its White Brilliance.

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Now we will repeat the descent through the outer Pillars but this time we will enter only into the Paths that make up those outer Pillars. So, from Kether, visualize the light-energy descending once again through the Paths of Aleph and Beth and entering into Chokmah and Binah. As these spheres glow again with inner light, intone their Divine Names, Yod Heh Vav Heh and Elohim.

Continue the descent by visualizing the spiraling light entering the Paths of Vav and Cheth, vibrating simultaneously through them and then entering into Chesed and Geburah. As the blue and red spheres begin to glow again with inner light, intone their Divine Names, Al and Elohim Gebur. As with the Sephiroth on the Middle Pillar, pause to receive of the combined quality emanating from the outer Pillar pairs just after intoning their Divine Names.

Continue the descent of the light-energy by seeing it flow through the Paths of Kaph and Mem and enter into the spheres of Netzach and Hod. As they begin to glow again, intone their Divine Names, Yod Heh Vav Heh Tzabaoth and Elohim Tzabaoth.

The spiraling light continues its descent through the Paths of Qoph and Shin until it enters into Malkuth. Intone Adonai Melek, pause to experience its quality and then allow the light-energy to begin ascending again up the Middle Pillar.

As it so ascends, intone the Divine Names of the Middle Pillar as before. Repeat this Descent and Return three times and then focus attention in Tiphareth. Complete this visualization by performing the Shalom Ritual and the physical exercises as outlined in earlier lessons.

THESIS

It will be of great benefit to you to write a brief thesis which outlines what you have received from this course. Include with it an outline of your experiences with the performance of this final ritual. Take your time with this but when it is complete send it to us. It will be of benefit to our work. You will then receive a Certificate appropriate to this Course.

Yours in L. V. X.

BUILDERS OF THE ADYTUM

THE GRAND CHAPTER